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Olivet Nazarene University

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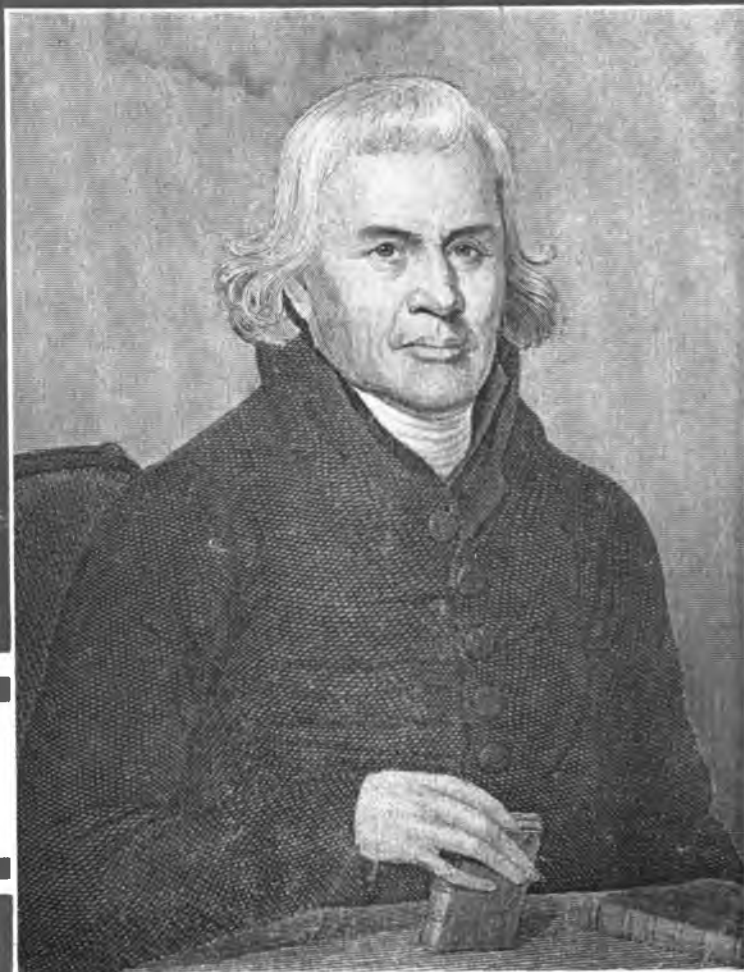
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JUNE
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The Preacher's Magazine

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Positive and Negative Preaching

By I. C. Mathis*

WE MINISTERS should take courage from the fact that the greatest Personality the world has ever known was himself a Preacher. This is in itself enough to exalt preaching and humble us as preachers.

By many, Jesus was looked upon as a great Teacher, rather than the great Preacher. But certainly Jesus exalted preaching and placed upon it His stamp of approval. He called men from the common walks of life and commissioned them to preach. Among His last recorded words were, "Go ye into all the world, and preach . . ." This is the highest honor that could be conferred upon any individual and brings grave responsibility.

A study of the ministry of Jesus and following His example will enable us to keep a proper balance in our ministry—even a proper balance between negative and positive preaching. For remember, brethren, there are both a positive and a negative aspect to the gospel. And both should be preached, but they should not be allowed to get out of balance—lest we become lopsided.

Someone has said that ever since the Fall man has been more or less unbalanced, or lopsided. They tell us that one side of the brain is larger than the other (or is one side smaller than the other?) and one shoulder a little higher than the other. They also say that it is impossible for one to

walk very far in a perfectly straight line without guiding himself by some stationary object. Perhaps this is the reason man travels in circles when he becomes lost in the darkness of the forest or on the plains. It might even be the answer as to why some preachers are always going in circles. But we need not be lopsided preachers. We can travel in a straight line, for we have as our guide the ministry of the Master Preacher, the Man of Galilee. If we follow Him we will keep the proper balance in our ministry. He was both negative and positive in His preaching and teaching.

NEGATIVE PREACHING NEEDED

From some quarters today we hear it said that we should not preach on negatives. But I say unto you, you cannot be a gospel preacher and rightly declare the whole counsel of God without giving the proper emphasis to the negative side of the gospel. I went to Mr. Webster and asked him the meaning of this word "negative." He said it is "a word or term that expresses negation, or denial; a proposition by which something is denied or forbidden; to pronounce against." If we are gospel preachers we will pronounce against, preach against some things.

In matters of religion and morals the negative always precedes the positive and merits our careful consideration. When you say, "Cease to do evil," that is negative; "that ye may do good," that is positive. And we

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must give the proper emphasis to both. Paul said, "The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts"; that is negative, and it precedes the positive side of his message, which was to "live soberly, righteously, and godly in this present world."

We might continue citing similar passages of scripture that point out both the negative and the positive aspects of our message. That is unnecessary, but I remind you that the soul winners of the past have been courageous men who walked with God and fearlessly cried out against the sinful conditions of their times. This was true of the prophets of old, Elijah, Elisha, Jeremiah, and Isaiah. This was true of John the Baptist, who would stand up and declare the truth to soldiers, kings, and high ecclesiastics, even though he lost his head. This was also true of Knox of Scotland, Luther of Germany, Wesley of England, Talmage of Brooklyn, Finney, Billy Sunday, and the soul winners of the present and past generations.

We often hear statements like this, "Get the heart right and you do not need to do any negative preaching." But this statement will not bear close scrutiny. You will not get the heart right until the individual is mightily convicted of sin, ceases to do evil, makes restitution, and turns about face to follow Christ. And even after a man's heart is renewed and Christ has come to him in pardoning grace, he still needs preaching and guidance; there is still a need for negative and positive preaching. Our people need teaching on such subjects as prayer, devotion to God and His cause, stewardship, etc. They also need some negative preaching; preaching against worldliness, Sabbath desecration, improper language for a Christian, etc. Finney preached against the use of

tobacco, against secret orders and the popular sins of his day.

MY TESTIMONY

Thirty-five years ago, as a young man, I entered the doors of the church and the preacher looked me in the eye and preached against the sins of my life. Yes, he named them; and the way he looked at me, I thought I was the only fellow he had in mind. The preaching of the Nazarene preachers of thirty-five years ago was rugged, but, under God, it produced the Church of the Nazarene. And God have mercy upon us when we raise up a generation of preachers without convictions, timeservers, who will not cry out against the sins of our day, the worldly adornment of some of our people and the lukewarmness and lethargy of some churches. God spoke to Jeremiah and said, "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood" (Jer. 48:10). And God commanded Isaiah, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1). And we need a generation of preachers whose hearts are filled with love, and who are moved by the Spirit of God to cry out against that low standard which permits Nazarenes to bedeck themselves with jewelry and make-up, stay out of church to listen to the radio or television, while our generation goes into eternal night without God.

Listen a moment to Thomas A. Cooke, the first bishop of the Methodist church in the U.S.A. He is writing on the subject: "The Duties of the Christian Ministry." "The purity of Christianity, whenever it has flourished, has never begun to decay, but with the fall of the ministry—thus it is in a considerable degree, we who decide, if I may so speak, the salvation

or damnation of the people." And he goes on to say of the ministry of Methodism: "They are a race of reprovers. It is their reproach, their cross, their honor and glory. May we never lose that cross, that glory, till vice is banished from the world and the knowledge of the Lord covers the earth as the waters cover the sea."

Every generation that has had a generation of God-called, fire-baptized, fearless preachers has had a strong, rugged type of Christianity. But I fear we are in a similar period as those of an ancient day when the pure, rugged gospel is too searching, too demanding, and the ancient cry of a rebellious nation is being heard again: "Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Isa. 30:10).

The man who is engaged in the work of the ministry is not only accountable to God for his own soul, but becomes responsible for those that hear him. On the one hand we are assured that "they who turn many to righteousness shall shine as the stars for ever and ever," while on the other hand we are clearly informed that those watchmen who are unfaithful and neglect to give the people warning shall have their blood required at their hands.

A SERIOUS WARNING

And now, having said this, I would raise this warning note; there are dangers in negative preaching against which we as ministers must guard ourselves. One is that we will see so much of sin, compromise, worldliness, and hypocrisy that we will degenerate from preachers of the glorious gospel of Christ to narrow bigots and ranting legalists. If this happens, our ministry gets out of balance and becomes lopsided, and we will be preaching *stop* this and *stop* that, you *must* give up this and *must* give up

that, until the people decide this type of ministry is too "*musty*." This type of ministry can get people to give up their external trinkets more successfully than it can lead them into a rich experience. It can get them to an altar easier than it can get them through to a victorious experience in Christ. The converts of such a ministry are as straight as the Pharisees and often just as void of deep peace and holy joy in the Lord. They have given up much, but they have not received much in return. They have a strained, unnatural, legalistic religion.

Jesus criticized the religionists of His day because they covered up the *fundamentals* of religion with the *incidentals* of religion. They had built up a complex system of laws, rules, rites, traditions, and interpretations. Jesus simplified the whole matter by saying that man's first obligation was to love God; and his second was like it, only that love had to do with his fellow man. And while we should not neglect the negative side of the gospel, neither should we neglect the weightier matters of a positive gospel. And above all, let us refuse to become sour critics, legalistic ranters, majoring on minors while the great truths of salvation, the atoning death and resurrection of Christ, fellowship with God, joyful service to broken, bleeding humanity, and the glories prepared for us hereafter, are forgotten or neglected.

I read a very interesting story the other day of a man who, walking down a street in Chicago, saw a great crowd had gathered. As he drew nearer he saw they had surrounded a great giant of a man. He stood about 6 ft. 6 in. high, weighed perhaps 275 to 300 pounds. And, supposing something very important was taking place, he pushed his way through the crowd to where this big man was standing. There he stood, 6 ft. 6 in. high, weigh-

ing nearly 300 pounds. This giant of a man was—*selling peanuts*. As this man turned in disgust to push his way back out of the crowd, he was heard to mutter, “There should be a law against such *big men* engaging in such *little business*.”

God save us from neglecting the great and lofty truths of a positive gospel to deal constantly and eternally on little things of a minor or external nature. If we do not do any negative preaching we will have a shallow and worldly crowd; if we do all negative preaching our people will be a legalistic, narrow crowd, starving for spiritual food. Let us cry aloud against sin, but let us be sure that we hold up to the people “the Lamb of God, that taketh away the sin of the world.”

After we have led our people to a place of complete consecration to God, and the Holy Ghost has come in with His fiery baptism, purging and cleansing carnality from their hearts, so they can walk with God in the beauty of holiness, let us lead them on to the full conquest of Canaan’s fair and

happy land. There are mountain peaks of blessings yet unscaled. There are giants that still stalk the land. There are grapes of Eshcol still waiting to be plucked. There are pomegranates growing and streams of milk and honey flowing that await our feasting. There is service to be rendered to our Lord and Master. The army of the Lord is in need of good soldiers. There are mission fields calling for new recruits with the plaintive pleadings of the man of Macedonia. If we are good shepherds and lead our people into good pastures, their ears will be attuned to heaven’s call letters, and they will hear our Lord calling, “Who will go for us?” and like Isaiah they will respond, “Here am I; send me.” And in the service of our Master we will all work together, visiting, praying, giving until the day is done, the shadows gather, and we are called home, there to dwell forevermore.

And I thank God there is no opposition from the leaders in the Church of the Nazarene to a ministry like this. May the Lord help us all to be faithful.

THE MOST WITH THE LEAST

A tombstone is a terrible place to preach from, and a far worse place to try to gather a congregation—but if John Wesley had waited until the Church of England opened its doors to him, and he could have preached from a proper pulpit with a “proper” congregation, there never would have been any revival in England, and there never would have been any Methodist church.

When Jesus said, “Follow me,” I think He intended that we should follow Him in making the most of the imperfect, in doing what can be done with things as they are.

ROBERT E. GOODRICH, JR., in
What’s It All About?
(Fleming H. Revell Co.)

Pentecost at Possum Trot

RECENTLY (from the time of writing, of course) at the close of the Sunday morning service at the church where I attend, the pastor made a simple plea to those who needed and wanted God and who felt that there was a better way of life for them. The Holy Spirit took the message and, without pressure, four adults walked out to the altar of prayer. One was the married daughter of a lady in the church whose home has been wonderfully transformed by the power of God within the last three or four years. The daughter has been a subject of prayer for her mother and many of the folks in the church. The second was a man who has been coming to services only a few weeks. The shine on his face after Christ came into his heart was a sight to behold. The third was a young man, new to our church, who was brought to the altar by one of our young preachers in the Seminary. The fourth was a man who has been around the church for many years, yet who had never got fully in with a genuine experience.

It was easy to pray that morning and the clear-cut victory of these who came to seek God was evidence that the Holy Spirit was present in a manifest way. Going home from the service I caught myself saying, almost singing, "Pentecost came to our church today!"

There are those who would say that such a service should not be so unusual, that it certainly should not be so uncommon as to be the occasion of

an editorial. And indeed, in some ways it was not unusual. True, in our church, as in many others these days, it is not the customary thing to have an invitation for sinners to seek the Lord in the morning service. In fact, should you ask the few clock-watchers in the congregation, they would tell you that the discerning preacher just does not attempt evangelistic services in the morning worship hour.

But this was not an "evangelistic service" as such. One could hardly complain that our pastor put on pressure in his invitation. It was just one of those times when God was there and everybody recognized that it was wholly in order to open the altar. It was one of those services which all of us pray will come more often. It was a service which in many ways was "average." Yet in other ways it could be classified as "ideal." We could not tell ahead of time that something dramatic was going to take place. But in it all many sensed the moving of the Holy Spirit. To me it was a time of Pentecost come near.

Of course, there are those who would differ with that statement, for to them a time of Pentecost must be accompanied by great manifestations of one sort or another. To them Pentecost just could not come to Possum Trot, because the small church just cannot amass enough of the factors which make for this sort of manifestation. In fact, there are some groups which discourage small congregations,

centralizing as many of their people as possible at one location. I talked with a lady one time who had attended such a church. "Why," I asked, "do they follow this policy?" "Because they feel that in the smaller group not enough 'glory' can be generated," was her general answer.

Perhaps some of us are just as guilty as these in believing that Pentecost cannot really come to Possum Trot because of our preconceived notions of how the Holy Spirit does come and these evidences can be duplicated only in the larger crowds. When we stop and think, however, we can see the error in this. On the Day of Pentecost there were only 120 gathered, a small congregation in terms of some today. Certainly we must know that God is not going to withhold himself from a group simply because their number is small. In fact, He has promised to be in the midst when only two or three have gathered together in His name.

Evidently, then, we must reconstruct our ideas of what Pentecost means in terms of our services. We must see the Holy Spirit moving even in the ordinary and the usual. We must understand that any time a person is convicted either for his sins or his uncleanness and he finds victory, the Holy Spirit has come near to him. Others of us may not be able to see cloven tongues of fire or hear sounds as of a rushing mighty wind, but that

person certainly has seen and felt in his own way.

I would not want my pastor to feel that I was classifying our church as Possum Trot, for actually it is a large church in terms of our denomination. But I want to be encouraged that Pentecost can come again and again to our services in such commonplace experiences as the one last Sunday. And those who are pastors of the smaller churches, the Possum Trots from east to west, from north to south, should be equally encouraged that the Holy Spirit can and will manifest himself in their midst also. Let us be careful lest we circumscribe the working of the Holy Spirit by our set patterns. Let us be faithful to give praise to God when He does see fit to move in our midst, even though only one heart and life is touched by it.

Yes, God comes in the camp meeting where the saints from all the countryside around have assembled. Yes, God comes in unusual ways in a particular service during the revival after a build-up of prayer and preaching and concern on the part of the people of God. But God comes also at times when we least expect it, not in the thunder nor the lightning, but in the still, small voice which speaks to some heart of his need, or to the child of God about some problem in his life. Let us see that Pentecost can come to Possum Trot and let us more and more be partakers of it.

FAMILY ALTAR

Count me as a firm believer in the family altar. I am thoroughly convinced that a widespread return to the practice of regular worship in the home would work miracles in meeting the many critical problems of modern life. Let the family altar become the center around which life revolves and we will regain the spiritual resources so badly needed.

—LUTHER W. YOUNGDAHL

The Preaching of Francis Asbury

By James McGraw*

IT IS NO SURPRISE that the words which appeared most often in the journal of Francis Asbury were, "I preached." The first twenty-five years of his ministry he did nothing else but preach, for not until he was forty years old did he administer any of the ordinances of the church. En route to America from his native England he preached many times on shipboard. He preached on landing in Philadelphia, and thereafter for forty-five years scarcely a day passed that he did not preach. It has been estimated that he preached seventeen thousand sermons during his long and fruitful ministry.

Born near Birmingham in England in 1745, Francis Asbury never attended school after he was thirteen years of age. The reasons for this may be several, because there were many hindrances in the way of a lad seeking his education in those days. One thing is certain, the reason had nothing to do with his own laziness, nor any lack of thirst for knowledge, as his later life testifies. For although this man did not attend school after his thirteenth year of life, he took Wesley's advice that he be a "man of one Book" and he learned his Bible thoroughly. After coming as a missionary to America he taught himself Greek and Hebrew, so that he could read his Bible in the original languages, and he also learned to read in Latin.

STRONG IN CHARACTER

Francis Asbury was by nature a timid man, but was an extremely

conscientious man. George Mains, in his biography of Asbury, described the effect of his early home training as making him a "fearful, timid boy, morbidly introspective, fretting over religion and the likelihood of salvation." About his own youth he once said that he "neither dared an oath nor hazarded a lie, but was always prayerful and religious." He grew up in an atmosphere of fear lest he do something that might offend the awful, revengeful God about whom he had been taught.

This background of deep religious piety had its effect on his life and ministry. As bishop of the Methodist church in America during those earliest days of its development here, he received the usual acclaim and its accompaniment of criticism. The well-remembered "O'Kelly clash," when his plan of moving and stationing pastors came under severe criticism from some quarters, tried his faith and character but saw him emerge vindicated. That plan is still the custom in the Methodist church, and one of his critics later said of him: "It may be said with absolute confidence that there was nothing in his career from the first, and nothing to which he gave his sanction, in the constitution of the church, that was tarnished by the slightest touch of self."

Asbury was a man of prayer. On his knees before retiring, on his knees again on rising, after breakfast, dinner, supper, in pastoral calls, on all occasions he prayed. His personal character and supreme devotion to

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God had their effect upon his ministry.

PASSIONATE IN FERVOR

Francis Asbury's preaching was practical and evangelistic. He did not fear fanaticism, but he feared formalism. He once said, "Only the preaching that molds the lives of the people is great," and he always kept this principle before him in his own preaching. He preached for results. For him, style was incidental, culture was secondary, and any human considerations were important only in whatever measure they helped to achieve results.

William L. Duren wrote concerning Asbury's preaching: "He was plain, simple, and direct in his style, and he preached to the hearts of his hearers out of the heart of God." A self-educated man, he was not as scholarly as some preachers, nor did he possess the "imagination" that made some men's sermons sparkle and glitter. One who heard him thought his preaching "dignified and impressive"; another said he was "systematic and dry." He himself professed that on some occasions he could not seem to express his thoughts "with readiness and perspicuity"; whereas, at other times, he continued, "proper sentences of Scripture and apt expressions occur without care or much thought." His preaching was not couched in placid phrases, the "empty stuff" which he feared, but was always an arraignment of sin and a call to live a life of holiness.

Asbury's preaching was to the conscience more than it was to the mind. He did not strive for sensationalism, yet there was the sensationalism of stark reality in his message. One of his journal accounts gives his own account of a sermon: "I delivered a close and awful discourse; I was very alarming. Seldom, if ever, have I felt more moved."

On occasions he swept his audiences with the mighty fervor that stirred him in his own soul; and Ezra Tipple, another biographer, wrote of an incident in New England when the entire audience rose to its feet under the spell of Asbury's preaching. He sometimes indulged in a play of words, and he had a dry, keen sense of humor; but he was usually serious, and before his audience had listened long, they too were serious.

EFFECTIVE IN STYLE

Surprise was one of the best weapons Francis Asbury used in his preaching. He knew how sermons ought to be made, and he knew how they should be preached. His intimate knowledge of the Scriptures gave a sense of appropriateness to his texts. He never preached topical sermons, but always made his sermons the products of the texts from which he preached. Many preachers announce a text and immediately leave for some distant point; but when Asbury preached, he announced a text and preached to it. With him, proposition, argument, illustration, incident, and everything were either immediately drawn from or directly connected with his subject and his text.

His sermons abounded in scripture quotations, and his phraseology was flavored with bits of sacred dialect and with numerous Biblical illustrations.

In his journal there are thousands of references to his sermons, but only about 700 of his texts are listed. Of these, some 170 are outlined.

It is interesting to observe that of these outlines given, 11 appear covering the period of 1771-86; 87 from 1786 to 1800; and 77 from 1801 to 1815. Twelve of these texts have two outlines each, one has three, and the remainder one.

Forty-four of the sermons mentioned above are from Old Testament texts, 16 of these being found in Isaiah and the Psalms. The New Testament contains 124 of these texts. Twenty-four of these are from the Gospels, 11 from the Acts, 81 from the Epistles, and 4 from Revelation.

A study of his preaching reveals the influence of his devotion to the Bible upon his sermons. He usually arose each morning between four and five o'clock to read his Bible and pray, and his messages reflected his rich saturation of soul with the Word of God. He read it daily, not merely for sermon texts, but for spiritual illumination and soul food. It is little wonder that he could always be depended upon to preach from an appropriate text, and to preach a practical message.

This man had little use for the elegant courtliness of the New England drawing room, but his mission was like the mission of John the Baptist, a voice crying in the wilderness. His preaching was extempore, and he frequently suffered lapses of memory, which were extremely embarrassing to him; but he was always practical, always fervently passionate, and always so simple that the most illiterate backwoodsman knew what he meant.

A study of Francis Asbury's outlines reveals that he made no effort to appear profound. Most of his sermons were distinctly evangelistic in appeal. His sermon on the text, "Lord, are there few that are saved?" is:

I. What are we to be saved from?

II. How are we saved?

III. Why there are few that are saved.

His outline for a sermon on repentance is:

I. The nature of repentance—the whole of religion.

II. The universality of repentance—all order, stations, characters, must repent.

III. The possibility of and provision made for repentance—the gift of Christ, the death of Christ, the agency of the Spirit, the preaching of the gospel, the means of grace.

IV. The necessity of repentance—from the considerations of the Fall and our own actual transgressions, a future state and general judgment.

V. The time for repentance—*now*—this gospel day of grace. (These outlines from Asbury's *Journal*, Vol. I, p. 339; and Vol. III, p. 215.)

His outlines reveal a majestic simplicity in exposition of the Scripture, a high order of spiritual comprehension and Biblical insight, a deep devotion to Christ, and at times a tremendous oratorical style.

Jesse Lee said of him that he was "an excellent preacher"; Nathan Bangs, that he was "singularly imposing"; Joseph Travis, that he had a chaste and plain style; Joshua Marsden, that he was dignified, eloquent, and impressive. Bishop Fowler ranked Francis Asbury at the head of all Methodist preachers, and Schaff placed him among the eloquent preachers of America.

The words of George Rust pay tribute to one of the first great holiness preachers in America, when he said of Asbury:

"He had the good humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, the piety of a saint. He had devotion enough for a cloister, learning enough for a university, and wit enough for a college virtuoso."

Although Dr. Rust's tribute seems a bit extravagant, there is no doubt that Francis Asbury was a mighty preacher of the Word, and he was a holiness

preacher whose soul was aflame. Those who heard him saw the light and felt the heat in the impact of the Spirit's power upon him.

When You Fail in Your Preaching

By Clyde W. Rather

YOU FAIL IN YOUR PREACHING

When your supreme motive is popularity rather than power.

When you seek to be "men pleasers" or to gain a reputation rather than to please God.

When you preach on popular themes to attract the crowds, or ride some hobbyhorse to appear spiritual, rather than those themes that exalt Christ or are essential to salvation.

When you denounce sin in the abstract, but are not too definite about sins that prevail in your congregation.

When you preach much on the loveliness of grace and virtue and the glory of heaven, but say very little about the sinfulness of sin and the terrors of hell.

When you are very general in your application of truth, making apologies for all you say, so that no one's feelings are hurt. Let everyone feel pleased with himself; he might compliment the sermon at its close.

When you preach as little as possible on holiness, sanctification, carnality, and such themes.

When reading the *Manual*, especially those sections dealing with the general and special rules, you hurriedly pass over them, hardly making a comment, lest someone might think you are radical.

When you emphasize before your

revival that if "we can only get Evangelist So-and-So, we can have a great revival," overlooking the fact that mighty revivals of religion have come in the past and will come in the present and future only when the church gets on its knees and pays the price in burden, prayer, and intercession.

When you are referring to the Crusade for Souls Now program, and you tell what a wonderful program it is, how well-balanced, how much good others are doing, that the church should have had it in operation long before they did, yet do nothing about it yourself or lead your people to the place where they will be inspired over its possibilities.

When you are asked by the general church to bring your local church up to the 10 per cent plan for missions, and you avoid the issue by proclaiming that the local church needs a new building and you have to do something for yourself once in a while. Or say that you just know the folks won't be in favor of the idea, so why present it to them, without really presenting it to them for honest consideration.

God has not called us to fail, but to succeed. We are workers together with Him. He will help us if we will but let Him. How about turning our failures into successes this year?

SERMON OF THE MONTH

Light from the Burning Bush

By Sydney Martin*

SCRIPTURE: Exodus 3:1-14

TEXT: *And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed (Exod. 3:2).*

INTRODUCTION: The experience of our scripture lesson transformed a keeper of sheep into the greatest human leader the world has known. Wonderful! Yet no less wonderful is the fact that, because the God of the burning bush still lives, He is able to do something similar for any man who will stand where Moses stood and do as Moses did.

We are certain that, apart from this experience, the Moses we know would never have existed. The sands of the desert over which he had roamed for the past forty years would have blotted him out. Moses would have died "unknown and unsung." Note that, at this time, Moses was on the "retired list." One hotheaded act—slaying of the Egyptian taskmaster—had brought his dreams tumbling about his ears. Instead of marching out of Egypt as conqueror, he had fled as a criminal. Instead of leading the nation to liberty, he was leading sheep in the desert.

Are you on the retired list, spiritually? It is amazing how many youngsters in the faith are. Are you

dispirited by past failures? Be sure that God will make your brightest dreams true if you will let Him!

How did it happen in Moses' case? I believe the process was something as follows:

I. DIVINE INTERFERENCE

God broke in. Has God been breaking in upon your life? You are wanting to settle down but God wants you to settle up. He will give you no peace till you do so, or until your conscience dies on you for good. How many risk that! During my personal army service, our outfit had been on lengthy and tiring exercises, with a particularly arduous one ahead, demanding a very early start. To be sure of rising early we arranged to put an alarm clock on an upturned bucket in the middle of the hut floor beyond everyone's reach. In the small hours of the night the clock obliged with unearthly din—and then if someone didn't throw a boot at it!

Has God been breaking in on us? How we ought to thank Him for being such a "Heavenly Nuisance"! Perhaps He has not broken in in a loud, shattering way. He rarely does. It is mostly through a still, small voice, in everyday circumstances. How many wondrous opportunities are missed because folk wait for God to take them by the scruff of the neck,

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and all the time He is tapping them on the shoulder!

One has prayed the prayer, "Let me not sink to be a clod . . ." It won't be God's fault if you do. Note Christ's word to Paul, "It is hard for thee to kick against the pricks." How hard indeed it would have been for Moses to kick against a thornbush, a red-hot one at that! Be it to his credit that, instead of kicking, he "turned aside."

II. DIVINE INFERENCE

In the beginning God's word must have cheered Moses.

I have surely seen (v. 7). I believe such words would chide as well as cheer; for while Moses snoozed in semi-retirement, God had neither slumbered nor slept; while Moses tried to forget, God couldn't forget. It is hard to say which grieves God most, sleeping sinners or sleeping saints.

I know their sorrows (v. 7b). Moses never forgot that word, for he passed it on to generations to follow. Is this where Isaiah got his information? (Isa. 63:9.) How cheering! Surely, if God knew He would act!

I am come down to deliver (v. 8). Wonderful! Imagine Moses' thought: What a fool I was to stew and strain at the task! I might have known God would do it. Picture Moses reaching for his shoes and staff. May as well get back to the sheep now; God is on the job. "But," says God, "wait a minute!"

I will send thee (v. 10). See the panic (vv. 11 and 13). Yet this is always the divine inference—"With God all things are possible."

Note the sequel: See how Moses whines and whimpers (see c. 4, vv. 1, 10, 13, etc.). No wonder God becomes angry. But "when the Lord lets himself go, He knows where He is going," and what He is doing. Why

did God bother with this pathetic figure? Because there was a deal more hope of Moses' being useful now than in his cocksure days in Egypt. The divine inference is: (a) God will do His work through a man; (b) God will do His work through a "little" man. (See I Sam. 9:21; II Sam. 7:18; and cf. I Sam. 15:17.) F. B. Meyer said: "There was a time when I imagined God's blessings on shelves, one above the other, therefore I must wait till I was big enough to get the best blessing. I realise now that God puts His blessings on shelves, one below the other, and I must wait till I am low enough to get the greatest blessing." Yet note Isa. 60:22, "A little one shall become a thousand . . ."

III. DIVINE PRESENCE (v. 12)

God breaks in and God works out, but prior to working out He must *work* in (see Phil. 2:12-13).

Notice the *primary* significance of the burning bush. Without doubt this phenomenon spoke of Israel, or the Church, as being indestructible in the fires of persecution; but primarily, it signified the eternal, immutable God, the "I Am." A fire not consumed by its own activity and intensity, a force with inexhaustible resources—a startling contrast to Moses' case! As someone says: "When God says, 'I Am,' it means that you and I are mere links in the chain while He is the staple from which every link hangs." That is true, but further, God is able by His grace to communicate His very nature to every link that hangs upon Him. Here Moses abandoned himself to the "Eternal Staple" and stability was imparted to him; he abandoned himself to Unquenchable Flame and its undying fervor was communicated to him. And because the God of the burning bush is the God of Pentecost, and because the God of Pentecost is the God of today,

we, if we will but allow the Holy Fire to work on us, can know the answer to that brave prayer, "Let me not sink to be a clod—make me Thy fuel, flame of God."

Where are you? Away in the back side of the desert, plodding aimlessly around instead of helping lead benighted souls into liberty and power by the Holy Ghost?

What are you? Clods, or fuel? Passengers or crew?

Let God interfere. Give the Holy Ghost elbow room. Is it hard to kick

against pricks? Then stop kicking and start obeying.

But where? Right here. "The place whereon thou standest is holy ground."

Tread softly! All the earth is holy ground.

It may be, could we look with seeing eyes,

*This spot we stand on is a paradise
Where dead have come to life and lost
been found.*

(C. G. Rossetti)

Works of Arminius to Be Reprinted!

THE RELIGIOUS WORLD now has access again to the complete writings of James Arminius, which have been out of print for a long time, and which have been extremely difficult to procure. This announcement has just been made by a religious publishing house in Grand Rapids, Michigan, which is engaged in an active program to bring out new editions of well-known classics.

It is remarkable that the works of so eminent a theologian as James Arminius have not been readily available to the large body of Protestantism which supports his views, and to the considerable portion which opposes his tenets. In the main it has been necessary to resort to his scattered writings, to quoted excerpts from his works, or to accept at face value the views which others ascribed to Arminius.

It was a valued service which James Nichols and W. R. Bagnall rendered in translating the writings of Arminius.

Nichols translated about two-thirds of the works of Arminius and presented them in two large volumes, the first in 1825 and the second in 1828. This translation was carefully edited by Bagnall, who also translated the remainder of Arminius' writings and added them in a third volume. This three-volume set was first published in 1853. It is this set, for many years almost unknown and unobtainable, which is once more being made available for general distribution.

The sketch of the "The Life of Arminius" in the first volume and the "General Index of Subjects" in the last are valuable assets to anyone using this set for study and reference.

These three volumes were published on March 15, 1956, by Baker Book House, of Grand Rapids, Michigan, a firm already well known for its active reprint program. The price is \$17.50 for the three volumes. They will be available through the Nazarene Publishing House.

Heavy Work Situations

By Curtis D. Withrow*

THERE ARE many problems confronting our churches today which are new and peculiar to this age. Among others is the heavy work situation which exists—husband and wife both working, and often one or both filling more than one position. This is especially true in the industrial areas.

There are two reasons why we are concerned about this condition: the advancement of the work of Christ's kingdom, and the souls of men and women.

I have but to look across the street for an example. A lad of perhaps thirteen years is dismally draped across a new, too-expensive porch-reclining chair, as he directs the play of two or three younger children who are, more or less, his charges during the summer vacation. Father works nights; Mother works days and keeps house at night. There is no complaint as to the deportment of the children; they are well behaved. Their forlorn and lonely look does concern me, but the real burden of my heart is that Sunday is a day for family recreation and rest—no time for Sunday school, no time for church, no time in their busy schedule for God.

This is not an isolated case, and were it the only one we would not write about it. Unfortunately this condition prevails not only in sections where wages are low and when husband and wife must both work to provide necessities; but more often in

homes which are more or less pretentious, with all the accompanying "things" and "gadgets," many trying to keep up with the Joneses, which in turn means they must keep ahead of the bill collector.

PRAYERFUL COUNSELING

Because of this work pattern the church is suffering from lack of personnel. Trying to find sufficiently trained teachers presents a major problem in many of our churches. The plea is, "We haven't time for preparation." In a recent church election several people who could have made valuable contributions were eliminated because of night work. Among them were those who held more than one position. Frequently the first work the individual with a heavy schedule eliminates is visitation and church responsibility.

A woman nicely launched in productive visitation work informed me that she had taken a position but that I was not to worry, she intended to keep on working for the Lord, and by her work she could put more money into the building fund. But her health did not keep up with her ambition and soon she stayed away from prayer meeting. Next she did not feel equal to visitation, then occasionally she missed Sunday school and church. We prayed desperately about the matter; we visited in the home and as tactfully as possible led her to talk about the situation. Finally the day came when she announced to me that she had quit her job and was

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again ready to do God's work. We told her we had been praying about it and how glad we were for her decision, and, laughingly, hoped she would not find employment in a long time. Need I say that she is miles up the road spiritually?

The mother of a family found employment to ease the financial burden until her children should be graduated from high school. Since it was a sizable family the need was obvious. For a short time the church routine continued. But soon Mother began to stay away from visitation. Then attendance in prayer meeting became sporadic. After that, morning services were missed. When other members of the family grew careless in their habits, I became deeply concerned and determined to have a frank talk with that mother. I called in the home, told her of my concern and my interest in them. I told her of the contribution they could make to the building of God's kingdom. She was dumfounded. She said, "Truly, I have not realized what was happening." From that time forth we have had able supporters from that home in children's work, in the music department, and in teaching. Suppose we had made no effort to warn this mother?

CONSECRATION NEEDED

While some merely drift, others seem to take it as their right to refuse to do God's work because they are too busy. We have switched our vacation Bible school to early evening hours. It has solved both our transportation and our teaching problems. Even so, we had some very interesting and revealing experiences which prove anew that the human race does exactly that which it most desires to do. Two members of one family, both working, refused to take any part in the work of V.B.S. because they did not have time. Two women with equal home re-

sponsibilities came directly from work to church, dinnerless; one found it necessary to hire a taxi to get to her class on time. What made the difference? Consecration. A consecrated person will find a way to serve God at any cost.

We have two cases in point. A man in our church works days and is employed at two other places for certain hours each week. Yet he is never out of a service of the church or any of the board meetings and is active in both Sunday school and the missionary society.

A woman with a responsible position keeps a lovely home, yet manages to be treasurer of a large church, chairman of the Sunday-school board, teaches an adult class, supports visitation, and is in every service of the church. Are you surprised that her husband, long backslidden, prayed through in their own home recently?

We see from these examples that secular work need not interfere with service to God. Again let it be emphasized, the problem seems to be solved in the matter of consecration to the task. We can deal face to face with some; others will voluntarily give God their time. But the question remains: What can we do about those people not yet consecrated to the task?

WAYS TO HELP

If we preach a well-rounded gospel we can sprinkle through our sermons illustrations that deal with the folly of seeking after temporal things to the exclusion of the spiritual. We might use as texts such scriptures as: Matt. 6: 33, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"; Hag. 1: 6, "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earn-

eth wages earneth wages to put it into a bag with holes"; Luke 12:20, "... Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

If some have drifted so far that they will not be there to hear your Sunday messages, do a little preaching, diplomatically of course, from a living-room chair in their homes. When those excuses for absence from services come—and they will—we ought to urge upon these individuals the fact that Sunday is the Lord's day, that it ought not to be profaned. Tell them about the new people in the church, about the good services they are missing; tell them of the people who have inquired about them. Then send a good lay member to further whet their desire to be back in church. I have found it best not to put these calls off too long. It is harder then to convince the people that they are needed and missed.

CALLING SCHEDULE

I try to keep the work schedule of my people in mind when calling, and endeavor to call when both husband and wife are most likely to be home. When excuses come, I never fail to warn of the danger of leaving God out of their plans. I have yet to find one who has resented my interest in him. As the watchman upon the wall warns of marauders who would do physical harm, so we as ministers must warn of dangers to the soul. It is Satan's business to tell our people, "God knows my situation and understands, even if people do not." It reminds us of the little girl who, when

her mother told her she should not iron her doll clothes on Sunday, said, "Don't you s'pose the dear Lord knows that this little iron ain't hot?" It is so easy to rationalize when it is a matter of what we want to do.

There are economic conditions which exist because of illness, large families, care of aged parents, etc., where we need to be understanding. But even in these cases we need to press God's claim. As a minister of God's Word, I must help the Christian to see that, as surely as the tithe is the Lord's, so surely is a portion of the busiest person's time.

The problem of heavy work schedules is a very real one in many of our churches, yet it is no more insurmountable than the problems of chronic illness or babies in the home. People may use any or all of these as excuses for remaining away from worship and service. They may persist in using them so long that bad habits of church inattendance are formed. Yes, the pastor must not despair, but seek ways to encourage them to be faithful to God and the church in every circumstance of life.

If as good shepherds we seek them out, warn of the danger of habit; if we keep our program fresh and interesting, anointed of God; if we keep that intercessors' prayer band on their knees; if we do not get discouraged after some have refused work on the grounds that they are too busy, but ask them again and again; if we keep sweet, do not utter criticisms to others, many of the situations will resolve themselves. I speak as one who has not attained, but "I press toward the mark . . ."

Theologians We Should Know

By J. Russell Gardner*

THE LAST WORD has not yet been said about God—nor ever will be. Men—prophets, poets, preachers, theologians—only try to tell of Him; they never fully or finally succeed. Like Columbus and his sailors, they have discovered indeed that the vast new continent is there, may actually have given it names and taken possession of it as their very own; but at best they have touched only upon its coasts, explored a mere fraction of its fringe, glimpsed but a sample of its skies, and seen but the mouth of the rivers which pour endlessly from its unexplored interior.

We go further. The final word has not been uttered about a single attribute of the Deity. These attributes, or perfections, are infinite like himself. By infinite we mean the measureless, and since the immeasurable cannot be fully understood, it cannot be expressed except in terms which conceal as much as they reveal. Elihu, the friend of Job, was right when he declared, "Touching the Almighty we cannot find him out" (Job 37:23). A greater theologian, Paul by name, was also right when he exclaimed, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33.)

It is for this reason that theology as "the science of God and things divine" is the most challenging study that can engage the mind of man. Differing from all other sciences both in content and method, it is the most

truly living of all sciences. This is necessarily so, since it deals with the most truly living of all subjects—the ever-living God. Other sciences deal either with substances which never were living—geology, astronomy, physics, and chemistry, for instance—or with objects which are partly living and partly dead—botany, biology, and anthropology, for instance. In these spheres much, if not most, of the subject matter, though once alive, is now dead. To borrow a phrase from Bryant, "All that tread the earth are but a handful to the tribes that slumber in its bosom." And yet each of the so-called "life sciences" must attempt a description of all the innumerable forms of life which have passed, whether they be plants, animals, or men. At best they can but contemplate the living and the dead, and sometimes, in evolutionary thought at least, attempt to explain the living by the dead.

But in Christian theology this is not the case. It deals only with the One who is only living and never seeks to explain Him by any inanimate antecedents. In fact in this particular science the Living One ex-

A number of our readers have asked for material which would introduce them to outstanding names in recent theological circles. Dr. Gardner has been doing some work in this area and volunteered to present briefly a few outstanding men with some notes pointing out their particular theological contribution. We trust this series is beneficial.—Ed.

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plains himself. Thus it impresses neither paleontology nor archaeology into its immediate service. For it there is neither a "paleolithic" nor "neolithic" God. It envisions One who is the Antecedent of all geological ages even as He is the Contemporary of all human generations.

Theology therefore has peculiar relevance for each passing moment of our lives. We can no more crowd theology out of our lives than we can crowd God out of our thoughts. Our lives are, in fact, our theological notebooks. Some keep those notebooks with diligence and care; others keep them recklessly, haphazardly, and indifferently. Paul kept his so carefully that he could call it "the gospel according to me—my gospel" (Rom. 2:16).

There are other theologians of a lesser magnitude and of a later date who have their "gospel" too. They have endeavored to paint the picture of the Eternal as He appeared to be

to them. Their theology, whatever its human weaknesses or strengths, was, or is, a science very much alive to them. They talk to us, not only from their heads, but from their hearts. We have reason to believe that they are honest in their views. They have read widely, weighed carefully, thought deeply, and expressed well. They have given their notebooks to the publishers, who have made their contents readable and in turn have given them to us. As their contemporaries, in part, we do well to make their acquaintance through their works. It will be our purpose therefore in the succeeding articles under this heading to give the casual reader, minister and layman alike, a passing introduction to several of the most stimulating thinkers of modern times from Soren Kierkegaard, "the melancholy Dane," to the very prolific "professor of philosophical theology," Dr. Paul Tillich, long at Union Theological Seminary and now at Harvard University.

I. Soren Kierkegaard

A Dane by race—and a genius by providence—Soren Kierkegaard was born in Copenhagen in 1813. Compressed within the temporal limits of forty-two pain-filled years and confined within the spatial limits of his own native city, his life reached its earthly terminus on November 4, 1855.

But since then, Kierkegaard has traveled far and wide. As is so often the case with the truly great, his post-mortem career along the highways of human thought has been in striking contrast to the narrow confines of his physical existence. Adventurously "voyaging on the strange seas of thought alone" in his own brief day,

he has subsequently crossed the seven seas and traveled every enlightened land. Once restricted almost exclusively to the capital city of one of the smallest kingdoms of Europe, he is now walking the "University Avenues" of the capital cities of the world.

This is the more amazing since he aimed at the very opposite of being popular—at least in his own day. Deliberately he renounced acclaim, courted conflict, and scorned the transient applause of his unthinking contemporaries. And as if to make his social insecurity doubly secure, he renounced the girl he loved and had promised to marry, retreated into himself rather than in society, wrote

in allegory and symbol, hid behind fictitious names, opposed the prevailing philosophy of his day, and finally climaxed his stormy career with an open attack upon the established church of his native land. And yet, he has since been acclaimed by his biographers as "the greatest Protestant Christian of the 19th century," and "the profoundest interpreter of the psychology of the religious life since St. Augustine." (So Bretall: *A Kierkegaard Anthology*, xvii.)

KIERKEGAARD'S WRITINGS

Kierkegaard loved to write as a racer loves to run. And few of his day—or since—could equal his pace in either gracefulness of execution, variety of form, or territory traversed. His most important writings, with the dates of their translation into English are: *Philosophical Fragments* (1936), *Purify Your Hearts* (1938), *Journals* (1938), *The Point of View* (1939), *Fear and Trembling* (1939), *The Present Age* (1940), *Christian Discourses* (1940), *Stages on Life's Way* (1940), *Fear and Trembling* (1941), *Repetition* (1941), *The Sickness Unto Death* (1941), *Training in Christianity* (1941), *Edifying Discourses* (1943), *Either Or: A Fragment of Life* (1944), *The Concept of Dread* (1944), *Attack Upon Christendom* (1944), and *Works of Love* (1946). His chief translators to date include the names of Alexander Dru, Douglas V. Steere, Walter Lowrie, and David and Lillian Swenson.

KIERKEGAARD KERNELS OF TRUTH

Acorn-like, his thoughts, instinct with life, have germinated and spread themselves like a forest of live-oak trees. Of creative ideas and penetrating insights the great Dane had more than an average share. One has but to note the facility of his pen to discover the fertility of his brain. Some

representative truths to live by—to stay men's souls, as he saw it—are now presented for the serious consideration of the reader.

(1) "Purity of heart requires an undivided will, and there is no unity of will possible except in willing the Good" (*Purify Your Hearts*, p. 15).

For him, only the unified in purpose—and that the noblest purpose conceivable—are spiritually whole. The double-mindedness of Jas. 4:8, from which we are exhorted to cleanse ourselves, is a conflict of will, the human versus the divine. "Purity of heart is to will one thing"—the divine.

(2) "In religion it is 'surgery' we want; there is within us much 'proud flesh' which needs the knife of amputation." (See his *Letters*, pp. 190-259.)

This "proud flesh," he explains, is "the powerful malignant will," from which we must purge ourselves if we are to draw nigh unto Him in truth, "willing to be holy as He is holy through purity of heart." (PH, 142.) This shows that Kierkegaard, as M. Channing-Pierce observes, "is more conscious than many Christians of the radical nature of sin" (*The Terrible Crystal*, p. 181).

(3) "It is hard to be a Christian." If Christianity be easy, it is a farce; if difficult, then few there be that find it, even in Christendom.

This was the central theme around which much of Kierkegaard's teaching revolved, especially in his *Attack Upon Christendom*, *Sickness Unto Death*, *Purify Your Hearts*, *Works of Love*, and *Training in Christianity*. "Denmark's Dead Man," who speaks posthumously so loudly, was an apostle of the "strait gate" and the "narrow way"—a way in which most

Christians professedly believe but practically belie with their lives. "For Christendom," said he, "is the betrayal of Christianity" (*Attack Upon Christendom*, p. 33).

(4) "The hidden life of love is recognizable by its fruits" (*Works of Love*, c. i).

Leaves are not the essential indicators of the tree. Similar leaves but dissimilar fruit means dissimilar trees; similar fruit but dissimilar leaves means similar trees. Even painted fruit hung on trees would reveal, not the tree, but the artist only, Kierkegaard would agree. This would seem to be in keeping with Luke 6:44.

(5) "To be loved by God, and to love God is to suffer" (his *Journals*).

For S. K., prosperity and exemption from pain were no special marks of divine favor. The wicked also prosper "and are not in trouble like other men." Whom God loves, He chastens. Suffering, therefore, may be taken as "the sign of the Relation to God, or the Love of God" (*ibid.*). To seek suffering for its own sake, however, would be "presumptuous," and to avoid it when the "cause" demands it would be cowardice. We are to do the "daring"—make the abandonment of ourselves to the cause of truth—and God will take care of the suffering.

But for this "viking of thought," as one biographer calls him, the gospel of suffering which he preached was none the less a gospel of joy. Not only is present suffering the divinely purported prelude to glory in the future, but it is also the pass-key into conscious "contemporaneity

with Christ" in the present. It thus affords "the most blessed consolation, the eternally certain proof that I am loved by God." And as Augustine would say, "In His will is our peace," so Kierkegaard would say, "In His love is our joy."

KIERKEGAARD'S EXPANDING INFLUENCE

A few years before he died, Soren Kierkegaard wrote in his *Journal*: "Denmark has need of a dead man." Further, he added, "My life will cry out after my death." And history has confirmed his prophecy.

States Kepler in his *Fellowship of the Saints*: "No devotional theologian has done more to help modern man overcome his deep-seated pride than Kierkegaard and no foreign theological writer has gone into such rapid English translation in the last decade as this gloomy, serious Danish thinker" (p. 538). In fact his name as an author was virtually unknown in America until after 1930. Then, surprisingly enough, between 1936 and 1946 practically all his important writings appeared in excellent English translations.

Emil Brunner, one of S. K.'s ardent admirers, has this to say: "Between Irenaeus and the present day there have been Augustine, the Reformation, and Kierkegaard." And Dr. Walter Lowrie, one of his ablest translators, goes so far as to call "that tremendous Dane" the predominant intellectual force in our century. Discountable somewhat of course, these weighted statements will seem to retain considerable truth when we consider the neo-orthodox school of theologians, pioneered by Karl Barth, of which Kierkegaard was the intellectual, if not the spiritual, father.

Gleanings from the Greek New Testament

By Ralph Earle*

Romans 1:21-27

"THE DESCENT OF MAN"

THIS WAS the title of an epoch-making book by Charles Darwin, published in 1871, which has had a tremendous influence on the thinking and conduct of men ever since. In this volume the great scientist, who is buried in Westminster Abbey, sought to show that man is descended from some anthropoid type of animal.

The moral consequences of this have been devastating. If man is only a higher species of animal, why may he not live like an animal? To deny the Biblical statement that man was a unique creation in the image of God is to undermine the foundations of moral society.

But this idea of evolutionary development was carried over into the religious field. Almost every book on the origin of religion written in this century has propounded the theory that man's religion is the product of his own thinking, that it began with crude animism, to rise gradually through the various stages of polytheism and henotheism, finally to reach the lofty concepts of ethical monotheism. For over a generation this has been the popular approach to the study of the Old Testament. Moses was not a monotheist. He could not have been, since the religion of the Israelites did not reach such heights until a far later period. It was the great prophets of the eighth century

B.C. who first achieved an ethical monotheism.

Against all this facile rewriting of history the first chapter of Romans presents a vigorous protest. Notice "The Descent of Man" as portrayed here. From the high pinnacle of knowledge of God (v. 21) man took his first step downward—indifference ("glorified him not as God"). His next step was ingratitude ("neither gave thanks"). This was followed by vain rationalism ("became vain in their reasonings"); spiritual blindness ("their senseless heart was darkened"); and intellectual pride ("professing themselves to be wise"). All this eventuated in idolatry, of which there are four stages: worship of man, birds, beasts, and reptiles. Snake worship is the cellar of idolatry. The final result of this willful rejection of God was moral abandonment ("God gave them up").

A BAD BARGAIN

In verse 23 we read: "They changed the glory of the uncorruptible God into an image made like to corruptible man"—which is what the humanists are still doing. Verse 25 says that they "changed the truth of God into a lie." Verse 26 reads: "Even their women did change the natural use into that which is against nature."

The American Standard Version has "changed . . . for" in verse 23, "exchanged . . . for" in verse 25, and "changed . . . into" in verse 26. Perhaps the Revised Standard Version is

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more consistent in using "exchanged . . . for" in all three places.

The Greek text has "*allasso . . . en*" in verse 23, "*metallasso . . . en*" in verse 25, and "*metallasso . . . eis*" in verse 26. Both verbs may mean "change" or "exchange." Since *eis* and *en* mean practically the same thing—the latter has disappeared in modern Greek—it would seem best to translate all three passages the same way.

Notice the bad bargain which men made. They exchanged the glory of God for a creation of man, the truth of God for a lie, and the God-given natural relations of life for those that are unnatural. The result has been a long train of human sin, sorrow, and suffering.

But all this has a warning for us today. When we substitute manipulated atmosphere for the glory of God in our midst, the changing opinions of men for the eternal truth of God's Word, and lust for love, we too make a poor exchange.

God made man with the spirit dominant over the body. Sin has reversed this order.

MORAL ABANDONMENT

Three times in this passage we read: "God gave them up" (vv. 24, 26, 28). The King James Version changes to "God gave them over" in verse 28, but the Greek is exactly the same in all three places.

The verb is *paradidomi*, which means "give or hand over," "give or deliver up," as to prison or judgment. Here it clearly refers to a judicial punishment for men's willful, deliberate rejection of God. To have God let one go is the worst fate that can overtake any human being. Yet that is the inevitable final result of stubborn refusal to let God have His way. A. T. Robertson writes: "The words sound to us like clods on the coffin as

God leaves men to work their own wicked will."¹

MORE?

In the King James Version of verse 25 we read that apostate men "worshipped and served the creature more than the Creator." But the Revised Versions rightly have "rather than." It is not a matter of worshipping other things more than God, but of substituting them for God. Sanday and Headlam comment: "Not merely '*more than the Creator*' (a force which the preposition might bear), but '*passing by the Creator altogether*,' 'to the neglect of the Creator.'"² (The Greek preposition is *para*.)

VILE PASSIONS

In verse 24 it is stated that God gave men up "in the lusts of their hearts," in verse 26 that He gave them up "unto vile passions" (A.R.V.). The word "lusts" is *epithumia*, which occurs some thirty-seven times in the New Testament. Its primary meaning is "desire." It is thus translated in three places in the King James Version (Luke 22:15; Phil. 1:23; I Thess. 2:17), where it obviously refers to good desire. But in the majority of instances in the New Testament it signifies bad desire and is translated "lusts" in the King James Version. Three times (Rom. 7:8; Col. 3:5; I Thess. 4:5) it is rendered "concupiscence," an old Latin term which has come to us from the Vulgate.

But the word "passions" in verse 26 is at once more narrow and more intense. The Greek *pathos* is something quite different from what we have made it in English. Used only three times in the New Testament, it is translated in the King James Version three different ways: "affections"

¹"Word Pictures," IV, 330.

²"Romans" (ICC), p. 46.

here, "inordinate affection" in Col. 3:5, and "lust" in I Thess. 4:5. It always carries a bad connotation.

Vincent notes that *pathos* refers to "the diseased condition out of which lusts spring." He defines *epithumiai* as "evil longings," and *pathe* (pl.) as "ungovernable affections." He then comments: "Thus it appears that the divine punishment was the more severe, in that they were given over to a condition, and not merely to an evil desire."³

BURNED OUT

In verse 27 we read that men "burned in their lust one toward another." Homosexuality has become one of the pressing problems of our day. The discovery of its prevalence in government circles, as well as in educational institutions, has been distressing indeed.

The Greek verb *ekkaio* ("burn") is found only here in the New Testament. The simple verb *kaio* ("kindle, light") occurs a dozen times. But the compound is stronger. Vincent says: "The preposition indicates the rage of the lust."⁴

The passive form here literally means "burned out." The Revised Standard Version has rendered the passage very well: "were consumed with passion for one another."

Henry Martyn "burned out" for God, but left a mighty monument of consecration as a beacon light for generations to come. Today we are treated to the tragedy of thousands of burned-out lives all about us, consumed with sinful, selfish passion. There is no sadder sight than burned-out shells of human personalities that could have been filled with God.

³"Word Studies," III, 19.

⁴Ibid, III, 20.

God's Providence

The story is told of an only survivor of a shipwreck who was thrown upon an uninhabited island. After a while he managed to build a rude hut in which he placed the "little all" that he had saved from the sinking ship. He prayed to God for deliverance, and anxiously scanned the horizon each day to hail any ship that might chance to be passing that way.

One day, upon returning from a hunt for food, he was horrified to find his hut in flames. All that he had, had now gone up in smoke! The worst had happened, or so it appeared. But that which seemed to have happened for the worst was, in reality, for the best.

To the man's limited vision, it was the worst. To God's infinite wisdom, his loss was for the best—that for which he had prayed. The very next day a ship arrived. "We saw your smoke signal," the captain said.

Can we not take our seeming calamities, and look for God's best in them?

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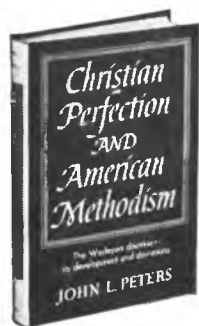
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"QUEEN OF THE PARSONAGE"

We Live in a Parsonage

By Evelyn Wright Smith*

THE OTHER DAY I talked to a preacher's wife and she told me she had about decided that the disadvantages of living in a parsonage far outweighed the advantages. After I put down the phone and had time to think of what she had said, I was sure I could not agree with her at all. My mind went back to the time when I first began my life as a minister's wife, and I remembered how patient the members were with my blunders and my shortcomings in my supposed role as the understanding queen of the parsonage. Then I remembered the time when our car decided to stop running just when there was no surplus money in the house to fix it. Our district superintendent came to church that Sunday morning and mentioned that he wanted to help us get the car repaired. Others joined in spontaneously, and by the evening service they had handed us more than enough money to meet the need. I also thought about the illness I went through before our last little girl was born. During that time my daughter always had freshly ironed dresses to wear, my husband sparkling white shirts, and the kitchen floor was scrubbed regularly. Yes, these menial tasks were done by our church members.

Last year I missed the first day and a half of the retreat for preachers' wives because I stayed home and helped prepare a dinner for our Sun-

day-School P.T.A. At the dinner our members presented me with a beautiful corsage to show their appreciation of my sacrifice, and as I examined the flowers I discovered that the greenery behind the beautiful flowers was made up of dollar bills to enable me to buy something special for myself as I went to the balance of the retreat.

As I thought about just a few of these physical things our people have done to make my life easier in the parsonage, I decided that they really do treat me like a queen. From the time my children have learned to speak that first familiar word, "Daddy," I think their second word has always been "church." They have learned to love and appreciate the church and its people from earliest childhood, and I think this is probably due to the fact that we as parents have always tried to see the best in our people.

Last night as we joined hands around our table to sing a familiar chorus and have prayer, which is our custom each night, I thought of all the wonderful blessings that have come to me in my few years in the parsonage. My little girls must have sensed it also, for their voices rang and their eyes were shining as we sang the familiar and thrilling chorus "My Desire to Be Like Jesus." I breathed a prayer of thankfulness to God for the privilege of raising my children in a parsonage. Yes, a Nazarene parsonage.

*Pastor's Wife, Valley Stream, New York.

My Prayer for You

Our Father in heaven, we thank Thee for Thy Word, which is a Lamp unto our feet, a Light to our pathway. We thank Thee for beauty and love and understanding, for the sun, the moon, the stars, and all the wonders of nature. We thank Thee for a chance to work, to build, to aspire. There is so much we need to know. Life makes unreasonable and unescapable demands on many of us. Help us to know how to meet them. Give us courage to shoulder the heavy loads, to be patient, to share others' burdens, to accept, rather than to rebel.

Strengthen our hearts as we refuse to surrender to the weariness of the journey. Give us a calm and steadfast courage to keep going when we are tempted to quit. Give us faith, unwavering faith in the promises of God, for the Heavenly Father wills only that which is good for His children.

Sometimes our troubles are of our own making. Sometimes our losses are beyond our control. In either case, dear Lord, help us to "walk through the valley" into the peace and joy of a surrendered life. Grant that we may be faithful to the high trusts of life. May we be patient and persistent in attaining them. Give us clear minds to know the truth. Keep our consciences alert to know the difference between right and wrong. May we have the moral courage to take the high and holy way, that we may be able to pray the effectual, fervent prayer of the righteous.

We thank Thee for hope and peace and joy, for the indwelling of the Holy Spirit. Now grant that we may serve Thee with perfect hearts. In Jesus' name. Amen.

Mrs. R. T. Williams, Sr.

Bethany, Oklahoma.

God's Gifts

The darkness of your soul, the littleness which you have received, and the confusion in which you live may not be because God has not answered; it may be because you are unwilling to receive. God has two kinds of gifts for us: first, there are the ones He gives whether we ask for them or not—the sun which shines, the air we breathe, the fertility of the soil. Parents give their children such things as food, shelter, clothing and watchful care whether the child asks for them or not.

The other gifts He gives only if we ask for them. I want my son to have a college education, but I cannot give it to him unless he asks for it and wants it. If I make available for him the money he needs, he must cooperate by opening his mind through study in order to receive the education. Yes, the reason we do not receive the answers to our prayers may be in us—in our failure to cooperate.

From **When the Heart Is Hungry**
By Charles L. Allen
(Fleming H. Revell Company)

CRUSADE FOR SOULS

Supplied by Alpin Bowes*

The Pastor's Meditation

"I tell you, friends, we have reached the time when folks don't go to church unless you go after them. If you were to advertise the greatest man in the country to preach, you would get a few folks that belong to the tribe of 'Gad.' I give you fair notice, if you get a crowd you will have to go after them. You will have to put your message on two legs and go after them and let them know you care for them. Now, brethren, if you cannot do that as preachers, you had better quit. Oh, you will get a few of your folks out, but if you don't get anybody else you are a failure."—Quoted from message by Dr. P. F. Bresee given at the New York Assembly, from *Nazarene Messenger*, June 18, 1908.

A PASTOR ASKS

QUESTION: *Can you give me some suggestions for ministering to shut-ins?*

ANSWER: We are informed that there are one million home-bound persons in the United States who are not in hospitals and that about one-half of these are fifty-five years of age or older. The five most frequent causes for being shut-in are: cerebral paralysis, arthritis, hypertension with heart disease, mental deficiency, and arteriosclerotic heart disease. Other causes include blindness, disability due to accidents, and advanced age.

These home-bound individuals need

frequent visits. They have few contacts with the outside world, and many times the relatives with whom they are living need encouragement and constructive help. The pastor alone is unable to spare the time to minister to them as much as is needed. At the same time it is also true that not every Christian is able to call upon them successfully. Trained visitors are needed who will understand them and can bring cheer, strengthen their faith, and help in the home relationships. An aura of hope, blessing, and comfort should remain after the visitor has gone, so that the next visit is anticipated. Blessed is the pastor who has one or more consecrated laymen who will train and devote themselves to this sorely needed, but little understood, ministry.

One of the greatest curses for shut-in people is the feeling of uselessness. A careful study of the tasks in the church work and the ability of some home-bound individuals will make it possible to give them tasks, so that they will feel useful and wanted and receive this wonderful encouragement in their daily lives. Some may be assigned telephone calls for particular church occasions; others may write notices to absentees, handle church mailings and tasks of a similar nature. They will perform these tasks with love and devotion, and at the same time, having something to do will be a therapy for their minds.

Perhaps there is no sadder picture than that of a person who is unable to move around or do much for himself and who has never found Christ. The

*Secretary, Crusade for Souls Commission.

pastor and church who discover the possibilities of this ministry will receive the joy of sharing in the compassion of the Master and the great joy of seeing some supremely lonely individuals find Christ as their personal Saviour.

CRUSADE ECHOES

The following letter received by a layman has been sent to us by Rev. Nicholas A. Hull, pastor of the University Avenue Church, San Diego, California.

DEAR MR. ———:

Just a few lines to let you know that Louise and I are both saved. We are determined to live for the Lord no matter what the cost. Things now have a completely different look to us and our love for each other has deepened.

I felt I must let you know that your talks with us were not in vain. We are grateful to you for them and thankful the Lord answered your prayers for us. There were many others, I am sure, who were praying for our salvation, but it was your concern that we remembered when at last the Lord saved us.

Don't ever give up on anybody you have been trying to lead to the Lord because the Lord has blessed you with a gift of talking to sinners in your soft tones that will help to soften a heart hardened by the devil. You seem to find the right words when they count. We pray God will bless you. We love you very much.

Your friends forever,
R. and L. T.

P.S. Since the Lord saved us, my mother-in-law has also been saved. God is on the throne. Now we can raise our family in a completely Christian home.

Here's Something You Can Use

What if . . . ?

What if you were offered \$100.00 per soul won to Christ within the next thirty days; would you do visitation work?

What if you knew that some big advertising agency had selected an absentee or a prospect from our Sunday-school rolls and would pay a certain "mystery man" reward of \$1,000.00 for visitation; would you visit?

What if the church were made immensely wealthy overnight, and were paying \$10.00 for each home in which you visited; would you visit?

What if you knew that the Sunday-school superintendent would hand out checks every Sunday morning to the tune of \$5.00 for each new person invited to Sunday school; would you visit?

What if you were a businessman and had ten customers who owed you large amounts and you knew you could collect this money by visitation; would you visit?

What if you were offered a job as a salesman, guaranteeing you that at least one out of every ten homes you contacted would net you a sale with a handsome commission; would you visit?

What if you knew that an angel followed you around all the time, marking up your visitation record; would you visit?

What if you knew that Jesus Christ would reward you in heaven according to the visitation you do; would you visit?

What if you knew that someone in your Sunday-school class is now about to drop into hell forever; would you visit?—The *Texarkana Nazarene*, of Texarkana First Church.

II. Pastor and Teachers Together

By A. F. Harper*

IN PART I we have seen that the pastor who would have a soul-winning Sunday school must recognize his responsibility to give evangelistic leadership to his workers. The next step is to harness that sense of responsibility in a program of action. It is to that phase of the problem that we turn as we think of "Pastor and Teachers Together."

SOUL-WINNING TEACHER MEETINGS

It will be well-nigh impossible to maintain a soul-winning atmosphere in the Sunday school without frequent meetings of the officers and teachers for conference, study, and prayer. In a small school the pastor needs to call all of his teachers together to think and pray with them regarding their evangelistic opportunities. In a large school he should meet with them by departments. In those meetings we should ask: "Who of our pupils are not converted? Why have they not been saved? What have we done about it? What can we do to win them?" Girls and boys go astray because no one is led to pay the price in work, in love, and in prayer to win them.

HELP TEACHERS TO PRAY

We shall need to pray before such meetings, and to urge our teachers to come after having prayed. We shall need to pray in the meetings, pray for

our unsaved pupils and pray for ourselves that God shall use us to help win pupils to Christ. Such prayer will be effective. God will use it to make an impression upon the lives of Sunday-school pupils. One Junior boy said: "I like Miss Smith's class because she prays for us kids. And when she prays for us she calls us by name because she says it helps her—and then, so God won't get mixed up when He answers her prayers!" We must lay it upon the hearts of our teachers to have prayer lists—to pray for the salvation of their unsaved pupils, to pray for them personally, to pray for them definitely, to pray for them daily.

Such prayer will increase the teacher's concern, for we cannot talk to God about the spiritual needs of pupils without God's talking to us about our responsibility to be His channels to meet those needs. As we wait before God, He will whisper to us—and if we need it, He will speak louder than a whisper—showing us how He could use us if we would but yield ourselves to Him to be used in the salvation of our pupils.

One discouraged teacher of teenage girls came to her pastor at the close of the Sunday-school hour and said: "Pastor, I am resigning. I've been the teacher of this class of a dozen girls for more than a year and I can't see that I am doing them any good." The pastor replied: "I know

*Executive Secretary, Department of Church Schools.

that the work is slow and at times discouraging. But I make this one request. Today take your classbook home with you. Tonight, before you retire, get down on your knees beside your bed, open that classbook, and spread it out before God. Breathe a prayer for each girl whose name is there. Remind God that Mary is in your class, that she is unsaved and comes from a broken home. Remind God that Mary is nearing the crucial point in life. Unless she finds God soon and becomes a Christian, she will drift from the Sunday school, marry some unsaved boy, establish a home without God, and in all probability be lost. Remind God that the best opportunity to win Mary is now, and that you are the Christian closest to her. Talk to God thus about each of your girls. Do it every night this week, and then if you still want to resign, I'll accept your resignation." That teacher accepted the pastor's challenge. She went home to pray for the salvation of her girls. She never returned to hand in her resignation, but before the year had passed she had won all twelve of her teen-age girls to Christ.

EVANGELISTS TO YOUNG CHILDREN

If we are to be most helpful to our teachers we shall help them to realize that the evangelistic responsibility does not, of course, rest upon all teachers in just the same way. Every Sunday-school worker, because he is a Christian, is expected to carry a burden for the lost and to pray and work for their salvation. But not all are expected to do the same things in discharging this responsibility. The teacher of three-year-old Nursery children will not be expected to work for the early salvation of her pupils in the same way that the teacher of the high school class works.

There is, however, an evangelistic

work even for the Nursery and Kindergarten teacher. The *Manual* charges her "to lay the foundation and begin the development of Christian character in young children." We know that children who are taught the Christian way of life hear the call of the Holy Spirit and respond to Him earlier than those who have never heard. The teacher who can make real to eager young children a sense of God's love for them, and a sense of His sadness when they do wrong, is laying essential foundations for con-

★ ★ ★ ★ ★ ★ ★ ★

Worthy goals must be reached by worthy means.

—J. B. Chapman

★ ★ ★ ★ ★ ★ ★ ★

version and entire sanctification. This much the children's teacher can do, but that is not all.

The surest guarantee that a young child will eventually become a true Christian is to give that child a Christian home. Here is a wide-open field for the direct and immediate evangelistic efforts of the teacher of children. Many of the young children in our Sunday-school classes come from homes where parents are not yet Christians. The Sunday-school teacher is the one best situated, and therefore the one most responsible, to reach those parents for Christ. But too often our spiritual vision is not keen enough or we lack the courage to try to win the parents.

In one Nazarene Sunday school there were nine children from a single family. Months went by in which the teachers faithfully taught the children in their classes. Then tragedy struck the family; the unsaved father was instantly killed in a railroad accident. There were six Sunday-school teachers whose classes the children had attended. But not

one of those teachers had ever seen the father until they saw him in his casket. Although the youngsters had been members of their classes for several months, not one of the teachers had ever called in the home. Not one of them had ever met the father or the mother. This father, through an untimely tragedy, had slipped through their fingers—lost forever. Lost because six Sunday-school teachers who taught his children were too busy to look him up—too busy to be concerned about him—too busy or too timid to invite him to church or to speak to him about his soul!

Such tragedy shocks us, but it is repeated all unknown to us countless times in our own churches. Because we do not see the results immediately, we are not stirred to action. But the unsaved father who lives on in sin is as truly lost as the one who dies in sin. And living parents who are not won to Christ are more likely to lead their children into ways of sin than is the father whose wrong influence is cut short by death.

We must help our teachers to realize that, in the Church of the Nazarene, Sunday-school work means personal evangelism. We must help them to realize that Christian teachers are commissioned by our Lord to “go and make disciples”—to win the lost to Christ. We must help our teachers to know the parents of their pupils well enough to be aware of their deep spiritual needs. We must help our teachers to pray often for those unsaved parents and to ask God to show them how they can help win those parents to Christ.

We must help stir and guide more Sunday-school workers like the warmhearted teacher of a Primary boy whose parents were separated by divorce. The mother was on the verge of further tragedy and the boy told

his Sunday-school teacher that he was going to join the Catholic church, “because they don’t divorce.” That teacher carried an evangelistic burden. Her prayer at the family altar was cut short by a sob as she implored, “Lord, help us to win this boy and his mother to the church and to Thee.” That sense of evangelistic urgency took the teacher from the place of prayer to write a note of spiritual concern and to visit the mother in her home. Others too were interested and the mother was saved. Today the boy has both a Christian mother and a Christian teacher to help him find his way to Christ.

We must help the teacher even of the youngest children to realize that she too is called to be an evangelist. Acceptance of that responsibility will give significance and radiance to her task.

But in the winning of these unsaved parents we must not let the teacher of small children work alone. Every unsaved parent on the Kindergarten teacher’s prayer and calling list should also be on the prayer lists and visitation schedules of adult teachers and adult class members. In His Word, God has reminded us that once when a man was brought to Christ there were four who helped—one at each corner of the sick man’s pallet. I think God meant to say to us that we must not leave the Kindergarten teacher alone, struggling with one corner of the cot! Let an adult teacher and two adult class members lift on the other three corners. And let the pastor help all to see the importance of this co-operative work.

Continued next month

PART III

THE TEACHER’S OPPORTUNITIES

The Expository Sermon

By James H. Whitworth*

DURING MY YOUTH in the Church of the Nazarene, Sunday-school teachers and great pastors, including Dr. Harry E. Jessop and a fatherly friend of another connection, wove into the fiber of my life an intense love for Bible study. When God made clear to me His call to service, I bought what I could and borrowed every other book available in Chicago libraries on the art of preaching and outlined them thoroughly. After initial preparation, practical experience, and waiting, the way was opened for graduate study. I could do no other than to put Bible study first on the agenda and sermon building second. Dr. Ralph Earle and Dr. A. C. Schultz fanned the flame of my first love; while Dr. Faris D. Whitesell enlivened the Bible with the resplendent glory of expository preaching.

CHOOSING THE PASSAGE

My message comes from God and He speaks to me through His Word. Yes, I receive sensational ideas at times, but I do not always take them to be God's message for my audience, even though they come during prayer and bring great spiritual blessing to my own soul. Occasionally ideas fall from clear skies. At other times, they have hatched while reading devotional literature or hearing a sermon. In every case I want to be sure that they convey the voice of the Holy Spirit and not the words of man or false impressions of a superactive imagination.

Even after prayer, I cannot be positive that I have the mind of God unless the thought is verified by scripture.

Far more frequently God's choice of a scripture comes to me while studying the Bible or meditating on what has been stored in the mind. The study of the sermons of great pulpiteers is profitable for learning the art of preaching, but the message that God gave them never satisfies me. I must have the message that God wants me to deliver. I never fail to find the mind of God when I am diligent in prayerful study of God's Word.

EXHAUSTING THE EXEGESIS

Before I build the sermon, I must thoroughly examine and interpret the passage. Basically this involves a minute analysis of every word in the passage. I must identify the unifying idea and the secondary thoughts intertwined about it. These points marshal themselves into an extensive outline of the whole passage. One teacher suggested making a diagram such as used in English classes.¹

Then comes an examination of the important words in their original Greek or Hebrew. Before I knew these indispensable languages, I turned to the various translations and commentaries. The more I use my Greek and Hebrew, the less I need to rely on exegetical writers. At best, commentaries are poor substitutes for knowledge of the original languages.

*Evangelist.

¹Lloyd Merle Perry, Th.D.

When I am not familiar with all the facts from previous study, I have to turn to histories, dictionaries, and encyclopedias for information concerning the historical setting of the text. Of course, I learn much from reading the context of the chosen scripture, but I must have all the facts concerning the speaker or writer and the persons to whom his message was addressed. These data together with the time, place, and occasion should be jotted down beside the analysis. I am not ready to prepare an expository sermon until I have all the exegetical facts before me.

STATING THE PROPOSITION

The forgotten part of the sermon is the proposition or thesis. This central thought of the sermon need not be stated to the congregation. They will apprehend it if I achieve the unity demanded of all oral and written productions. The speaker who tries to convey more than one primary idea to the average audience will fail to put anything across but sentimental anecdotes having no point to them. Within the sermon there will be supporting ideas, but the average listener can comprehend no more than one compelling thought. It is the proposition that gives unity and compulsion to action to the sermon.

I may legitimately draw several good propositions from a passage which may become the bases for very different sermons, but I must be absolutely sure that the proposition expresses exactly the thought of the passage. If I twist the thought to say what I want it to say, no matter how precious or how orthodox the idea is, I am not a true Bible preacher. Sound doctrine is of paramount importance, but it must arise from correct exegesis of scripture and not from the mind of the philosopher. I know no short cuts in preparing an expository sermon. To prepare God's message,

I must clarify it by thinking through a concise proposition.

DRAFTING THE DIVISIONS

Next, the thesis must be divided into main divisions. In doing this, I may follow various procedures. Often scriptures divide themselves naturally. In rare cases, one verse will give divisions which cover the content of the whole passage. The classic works on homiletics suggest various stock forms of divisions, some good and some otherwise. A logical thinker has little difficulty finding points of his own. Usually there will be in the text some word which suggests a line of cleavage.² To simplify the process, one may ask himself concerning the proposition any one of the simple interrogative words. The three to five answers to this question will constitute the divisions. The teacher who recommends this technique prefers to make each division of the sermon fit one of several scores of possible categories or key words.³ In many cases the core of the proposition will be expressed in the wording of each of the divisions.⁴

One pitfall to avoid is that of dividing every sermon in the same way. Careless use of assonance and parallelism causes some to fall into the trap of artificial unity in the divisions. No one division should overlap the thought of another or equal the whole. The sum of all the divisions should equal the proposition. One must avoid the temptation of pulling in an inviting division which is not an integral part of the thesis. The logical order of the sermon divisions need not be the same as the succession of ideas in the scriptures, as would be necessary in an exposition; but each point should be supported by a quotation

²L. A. Reed, D.D.

³Charles William Koller, Th.D.

⁴Faris Daniel Whitesell, Th.D.

from the text or, in rare instances, the context. This undergirding of the headings with scripture gives authority to the message. While at times I find it virtually impossible to achieve logical perfection in the divisions, I earnestly seek to be true to the Bible.

DEVELOPING THE CONTENT

Since only trained lawyers can follow an outline resembling a brief, the process of division cannot be carried beyond the second degree. The methods referred to above may be used to secure the subdivisions; but often it is sufficient to select points of application, illustration, and exhortation from the passage or its context. The thorough study of the speaker or writer and of the historical facts concerning the occasion compensates one with an abundance of material for developing the outline from which an impressive selection may be made. It is almost a sin to preach on a text without reference to its context. I find little use for my filing system and worry less about illustrations when I exhaust scriptural possibilities.

FRAMING THE SERMON

An expository message is incomplete without an effective introduction and conclusion. There is insuffi-

cient space here to catalogue the rules governing these parts. It is enough to say that they should fit perfectly both the occasion and the sermon. In them I try to put my message across without detracting from the glory of the sermon itself. I want action on God's message.

Dr. Lawrence B. Hicks, in the first article of the series, "How I Prepare My Sermons," outlined a rugged road for sermon building—too irksome for any minister who seeks success by claptrap methods. At times too much emphasis is placed on the ability to please people and to influence them with psychology. However, the preacher's first task is to compel people to action with the dynamic of a "Thus saith the Lord." If men receive God's message, they will be easy to get along with and will do what God commands them. Therefore my first duty is to be a Spirit-empowered minister of the Word. All other responsibilities are in addition to my vocation as a spokesman for God. Hence I must set aside some of the practical work of the ministry and take time for the laborious work of preparing God's message. To shirk this difficult work for any legitimate avocation is to rob God of the best which He demands of me.

THE POWER OF UNCONSCIOUS INFLUENCE

I sat near the back in the camp meeting and heard a missionary give a thrilling missionary message. Then the district superintendent, Rev. M. L. Mann, of Arizona, got up to take a missionary offering. He said he wanted a good offering for the missionary. The man just ahead of me pulled out his purse. I didn't try very hard to see, but he took out a dollar. Brother Mann, while talking, took out his purse and said: "Now we all want to do our best. You people do whatever the Lord tells you, but I'm going to give \$10.00." The man just ahead of me took out his purse again, put the \$1.00 back and took out \$10.00 and put it in.

—B. V. SEALS

SERMON WORKSHOP

For Your Church Bulletin

"For revenge is so great an evil that it actually revokes the mercy of God, and cancels the forgiveness of countless sins which has been already bestowed."—CHRYSOSTOM.

"Narrow is the mansion of my soul; enlarge Thou it, that Thou mayest enter in. It is ruinous; repair Thou it. It has that within which must offend Thine eyes; I confess and know it. But who shall cleanse it? or to whom should I cry, save to Thee?"—AUGUSTINE.

"None can believe how powerful prayer is, and what it is able to effect, but those who have learned it by experience."—MARTIN LUTHER.

"Prayer opens the understanding to the brightness of Divine Light, and the will to the warmth of Heavenly Love; nothing can so effectually purify the mind from its many ignorances, or the will from its perverse affections. It is a healing water which causes the roots of our good desires to send forth fresh shoots, which washes away the soul's imperfections, and allays the thirst of passion. . . . Give some time every day to meditation before dinner; if you can, let it be early in the morning, when your mind will be less cumbered, and fresh after the night's rest."—FRANCIS OF SALES.

"The heart has its reasons, which reason does not know."—BLAISE PASCUL.

"Our general inlet to enthusiasm (fanaticism) is, expecting the end without the means; the expecting knowledge, for instance, without searching the Scriptures and consulting the children of God; the expecting spiritual strength without constant prayer and steady watchfulness; the expecting any blessing without hearing the Word of God at every opportunity."—JOHN WESLEY.

"The best helps to growth in grace are the ill-usage, the affronts, and the losses which befall us."—JOHN WESLEY.

"The character of heaven will be the perfect unalloyed love of sinless and glorified beings."—ANTHONY W. THOROLD.

CONTRIBUTED BY SAMUEL YOUNG

Summertime Prayer Meeting Topics

By Fletcher Spruce*

1. THE PROBLEM OF SUFFERING
"If God is good, why is there so much suffering?"
2. THE PROBLEM OF SIN
"Why did God create, or permit, a world so sinful as ours?"
3. THE PROBLEM OF PROSPERITY
"Why are there so many poor tithers and wealthy sinners?"
4. THE PROBLEM OF PRODIGAL CHILDREN
"Why do good homes often produce bad children?"
5. THE PROBLEM OF WORRY
"Why do Christians worry, and what is the cure?"
6. THE PROBLEM OF THE HEATHEN
"Will all heathen go to hell if they do not hear the gospel?"
7. THE PROBLEM OF BACKSLIDING
"What are the cause and cure of backsliding?"
8. THE PROBLEM OF DIVINE HEALING
"What is divine healing, and why do we see so little of it today?"
9. THE PROBLEM OF TEMPTATION
"Why are we tempted; how are we tempted; and what is the way out?"
10. THE PROBLEM OF PRAYER
"Why are so many prayers unanswered, and what should we do about it?"

*Pastor, Texarkana, Texas.

Illustrations

SALVATION

How concerned I used to be about the placing of my name as a “star” at the head of the cast, and about the little details of the performance! And particularly about the pay-check! The press notices I got, the part I was given to play—these seemed more important to me than anything else in the world. What a prison that was!

I was imprisoned by my own ego. It was terrible. It’s gone now, gone like snow in the sun. Dale Evans has evacuated that house, and the Holy Spirit has moved in.

Every now and then the ghost of that old Dale Evans comes around, and I get a good laugh. I just say, “Go away. I don’t believe in ghosts.” And away it goes, like a scared tramp.

I feel like Alice in Wonderland—only

better, because *my* wonderland is real.

All my life I searched for the pot of gold at the foot of the rainbow; now I’ve found it at the foot of the Cross.

From *My Spirit Diary*

By DALE EVANS ROGERS

(Fleming H. Revell Company)

PRAYER

“The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers because prayer is man’s greatest means of tapping the infinite resources of God.”

—J. EDGAR HOOVER

A PHILOSOPHY

“Patting on the back develops character, providing it is administered early enough, hard enough, and low enough.”

—*Anon.*

Sermon Subjects for June

By the Editor

Hebrews 1:1-3

Subjects

1. THE UNFAILING VOICE OF GOD
2. THE SPEAKING SON
3. THE APPOINTED HEIR
4. THE CREATIVE SON
5. THE GLORY OF CHRIST
6. THE IMAGE OF CHRIST
7. THE ROYALTY OF CHRIST
8. THE POWER OF CHRIST
9. THE PURGING CHRIST

Scriptures

1. v. 1, *God, who at sundry times and in divers manners spake in time past . . .*
2. v. 2, *(God) hath . . . spoken unto us by his Son.*
3. v. 2, . . . *appointed heir of all things.*
4. v. 2, . . . *by whom . . . he made the worlds.*
5. v. 3, *Who being the brightness of his glory . . .*
6. v. 3, *(Who being) the express image of his person . . .*
7. v. 3, *(Who) sat down on the right hand of . . . Majesty . . .*
8. v. 3, . . . *upholding all things by the word of his power . . .*
9. v. 3, . . . *he . . . by himself purged our sins . . .*

*June 3, 1956***Morning Subject: CO-OPERATING WITH CHRIST**

SCRIPTURE: John 2:5

INTRODUCTION:

- A. This story is related to Christ's first miracle.
 - B. The miracles contained three elements:
 - (1) Wonder, (2) Power, (3) A sign.
 - C. This miracle manifested three things:
- I. IT MANIFESTED GOD'S INTEREST IN US.
 - A. His interest in our physical and social life.
 - B. His interest in our joys as well as sorrows.
 - C. His interest in our domestic and family life.
 - II. IT MANIFESTED GOD'S POWER FOR US.
 - A. Showed Him to be the Lord of nature.
 - B. Showed Him to be sympathetic with human needs.
 - C. Showed His sympathy plus His power to produce happiness.
 - III. IT MANIFESTED GOD'S NEED OF US.
 - A. In this miracle human aid was solicited.
 - B. In His last parable He spoke of the vine and branches.
 - C. God and man in co-operation produce miracles of divine grace.

—E. S. PHILLIPS

Evening Subject: WHY REMAIN WEAK?

SCRIPTURE: Ephesians 3:16

INTRODUCTION:

- A. Paul's prayers are impressive and expressive.
 - B. This particular prayer is:
- I. EXPRESSIVE OF MAN'S SEARCH FOR POWER
 - A. In every sphere of life there is a craving for strength and power.
 - 1. Physical culturists denounce the crime of being weak.
 - 2. Current literature tells how to develop mind.
 - 3. Modern "cultism" seeks "spirit" development.
 - B. In "Sesame and Lilies" Ruskin said, "Deeprooted in human nature there is an inextinguishable love of Power."
 - II. EXPRESSIVE OF MAN'S STRONGHOLD OF POWER
 - A. This strengthening is to be in the inward man.
 - 1. Man's outer accumulations succumb to life's calamities.
 - 2. Man's inner achievements survive life's tragedies.
 - III. EXPRESSIVE OF MAN'S SOURCE OF POWER
 - A. In ancient literature man is the source of power.
 - B. In Biblical literature God is the source of power.
 - C. The Holy Spirit gives power for all of life.

CONCLUSION: Christians need not be weak spiritually.

—E. S. PHILLIPS

June 10, 1956

Morning Subject: BUILDING VESSELS FOR ROUGH SEAS

SCRIPTURE: Proverbs 22:6

INTRODUCTION:

- A. Like the keels of ships, there are fundamental elements in the formation of character which will give greater safety in rough seas.
- B. Who are the builders of character?
 - (1) Day school teachers, (2) Sunday-school teachers, (3) Parents
- C. Note what is involved in the building of character:
- I. THAT WHICH RESTRAINS OR MAKES DEMANDS
 - A. Obedience—to law and authority.
 - B. Reverence—for God and rights of others.
- II. THAT WHICH RELEASES OR HELPS TO EXPAND
 - A. Wise observation of individual differences.
 - B. Skillful guidance of individual potentialities.
 - C. Watchful protection of individual tendencies.
- III. THAT WHICH RELATES LIFE TO GOD'S COMMANDS
 - A. Character must be imbued with just principles.
 - B. Character must be motivated by godly example.

CONCLUSION: Romans kept example before children by placing busts of revered ancestors in their homes.

—E. S. PHILLIPS

Evening Subject: THE CHANNEL OF FAITH

SCRIPTURE: Ephesians 3:17

INTRODUCTION:

- A. Many historical achievements motivated by Christianity:
 - (1) Crusades, (2) Monasticism, (3) Reformation.
- B. But the heart of Christianity is Christ in the heart.
- I. THE MEANING OF HIS INDWELLING
 - A. It is a conscious awareness of His presence.
 - B. It is an inner atmosphere of His spirit.
 - C. It is an outer adherence to His commandments.
- II. THE MANIFESTATION OF HIS INDWELLING
 - A. Life's ramifications are directed from the heart:
 - (1) Social life, (2) Business life, (3) Spiritual life.
 - B. Christ in the heart affects all areas of activity.
- III. THE MEDIUM OF HIS INCOMING
 - A. Every attainment of grace comes by faith.
 - B. Faith alone can bring Christ to the heart.

CONCLUSION: God always honors faith, and faith properly exercised brings Christ to the human heart.

—E. S. PHILLIPS

June 17, 1956

Morning Subject: WHAT IS GOD LIKE?

SCRIPTURE: Psalms 103:13

INTRODUCTION:

- A. History reveals difficulty of adequately portraying God.
 - 1. Man has described God in outer nature—sun, moon, etc.
 - 2. The Psalmist caught a vision of God's inner qualities.
- I. HE SAW HIM AS A FATHER WHO PARDONS HIS CHILDREN.
 - "Who forgiveth all thine iniquities."
 - A. God's anger at sin can be abated. "Will not always chide."
 - B. God's pardon for sin can be attained. "As far as the east . . ."
- II. HE SAW HIM AS A FATHER WHO PROTECTS HIS CHILDREN.
 - A. Protects by agency of ministering Spirit (Heb. 1:14).
 - B. Protects by checks of Holy Spirit.
 - C. Protects by remembrance of Holy Scriptures.
- III. HE SAW HIM AS A FATHER WHO PROVIDES FOR HIS CHILDREN.
 - A. Provides truth for the hunger of our minds.
 - B. Provides guidance for the seeking of our wills.
 - C. Provides necessities for the needs of our bodies.
 - D. Provides pity for the need of our souls.

CONCLUSION: His pardon, protection, provision are based on His perfect knowledge ("He knoweth") and His perfect memory ("He remembereth").

—E. S. PHILLIPS

Evening Subject: BEYOND DESCRIPTION

SCRIPTURE: Eph. 3:17, *Rooted and grounded in love.*

INTRODUCTION:

- A. Here Paul indicates the keynote of his life—God's love.
- B. To him love was more than sentiment; it was a motivating force.
- C. He prayed:
- I. THAT WE MAY BE AMPLY NOURISHED (*Rooted*)
 - A. Nature places roots in soil to imbibe its virtues.
 - B. Nature places roots in soil to strengthen its resistance.
- II. THAT WE MAY BE FIRMLY ESTABLISHED (*Grounded*)
 - A. Christian experience cannot be established on good works alone.
 - B. Christian experience cannot be established on mere religious adherence.
- III. THAT WE MAY BE GREATLY EXPANDED
 - A. Expanded in our comprehension of spiritual values.
 - B. Also in a comprehension of the dimensions of God's love.

CONCLUSION: Refer to the writing of the song "The Love of God."

—E. S. PHILLIPS

Morning Subject: SPREADING ENTHUSIASM

SCRIPTURE: Rom. 14:7, *None of us liveth to himself.*

INTRODUCTION: To a greater or lesser degree we all affect the lives of others.

- I. EVERY PERSON EXERTS TWO TYPES OF INFLUENCE.
 - A. Voluntary—that which we exert purposely.
 - B. Involuntary—that which we exert unknowingly.
- II. EVERY PERSON HAS TWO OUTLETS OF EXPRESSION.
 - A. Language—by which we convey our thoughts and feelings.
 - B. Character—by which we convey what we really are.
- III. EVERY PERSON HAS TWO INLETS OF IMPRESSION.
 - A. The ear, by what we see and hear
 - B. By our intuitive response to others.
- IV. THE COLLECTIVE INFLUENCE OF LIFE DETERMINES:
 - A. The atmosphere of our homes.
 - B. The atmosphere of our communities.
 - C. The atmosphere of our churches and services.

CONCLUSION:

- A. The active feelings and impulses of man are communicative.
- B. Enthusiasm and pessimism are contagious.
- C. Therefore be an enthusiastic Christian.

—E. S. PHILLIPS

Evening Subject: GOD'S FULLNESS FOR MAN'S EMPTINESS

SCRIPTURE: Eph. 3:19, *Filled with all the fulness of God.*

INTRODUCTION:

- A. Hard to comprehend the finite filled with the Infinite.
- B. Christ is the answer to this relationship.
- I. CONDITIONS FOR RECEIVING GOD'S FULLNESS
 - A. Total disarmament of selfish interests.
 - B. Total surrender to God's will.
 - C. Total dethronement of inner warring power.
 - D. Total occupancy by the Holy Spirit.
- II. SIGNIFICANCE OF RECEIVING GOD'S FULLNESS
 - A. It signifies the enlargement of human capacity.
 - B. It signifies the bestowment of Christ's joy.
 - C. It signifies the infilling with Christ's peace.
 - D. It signifies the impartation of God's holiness.
 - E. It signifies the completeness of God's purpose.

CONCLUSION: God's plan:

- A. To empty us from all sin.
- B. That He might fill us with His grace.
- C. That we might carry His fullness to the world's emptiness.

—E. S. PHILLIPS

"OPERATION: PERSUASION"

SCRIPTURE: II Corinthians 5:10-21

TEXT: . . . *we persuade men* . . . (II Cor. 5:11).

INTRODUCTION:

- A. Some time ago prisoners of war in Korea were persuaded to return to their respective countries—Communist Chinese and a few Americans. It was called "Operation: Big Switch" and "Operation: Persuasion." However, there is a far greater "Operation: Persuasion." This is true because of:
 - B. The nature of the matter of salvation.
 - 1. All men are endowed with freedom of choice, but have to be
 - 2. Persuaded to accept salvation.
 - C. Paul—passion to persuade.
- I. THE OCCASION OF "OPERATION: PERSUASION" (Its cause)
 - A. Politically.
 - (1) War, (2) prisoners taken captive, (3) decided to remain with the enemy—unless persuaded to return.
 - B. Spiritually
 - 1. War—between God and Satan.
 - 2. Devil has made prisoners (captives) of men.
 - 3. Many are remaining with the enemy, Satan, unless persuaded to return to God.
- II. THE PURPOSE OF "OPERATION: PERSUASION" (The objectives in mind)
 - A. Politically, allies sought to give prisoners who chose to remain with the Communists—
 - (1) Truth—enemy had lied to them, (2) Freedom, (3) Home, (4) Happiness, (5) Safety.
 - B. Spiritually (apply above spiritually).
- III. THE METHODS USED IN "OPERATION: PERSUASION"
 - A. Politically. Talks by officers, messages from parents (one major radio network offered to make free transcriptions of voices of the parents to be used), prayers, etc.
 - B. Spiritually. Paul used—
 - 1. Preaching the gospel (II Cor. 4:3-6; I Cor. 1:7).
 - 2. Testimony, personal witness (II Cor. 5:17-18)
 - 3. Holy life (II Cor. 5:11c; 4:2).
 - 4. Prayer.
 - 5. The love of God (II Cor. 5:14, 15; Rom. 5:8; Eph. 2:4, I John 3:1; John 3:16).
 - 6. The death of Christ (II Cor. 5:15 f.).
 - 7. The terror of the Lord (text: John 3:36; Rom. 1:18; Rom. 2:8; Eph. 5:6).
 - 8. God's time—*now!* (II Cor. 6:2).

—B. W. DOWNING, *Pastor*

MERIDIAN, MISSISSIPPI

Searching the Psalms

A Series of Prayer Meeting Messages

By Gene Mallory*

Martin Luther called the Psalms a "little Bible." The Book of Psalms is a remarkable book, having universal appeal and application. Within its 150 songs is contained the whole Bible in small compass.

That is why the psalms live today—they are human experience, in its absolute honesty, brought into the light of God. Realizing this, let us bring some of the important issues of our lives into the light of God's will as it is revealed in the psalms. Issues such as sin, salvation, sanctification, suffering, and spiritual blessing—we shall search the psalms for light on each of these vital subjects.

1. PSALMS ON SIN

SCRIPTURE: Psalms 103; TEXT: Psalms 103:12

INTRODUCTION:

- A. Sin is the most vital issue facing the Psalmist and man.
- B. We study sin to understand from whence we were saved, to continue in humility, and to prevent falling into it again.

I. SIN IS TWOFOLD.

- A. Being (51:5).
 - 1. A universal penalty of the fall of man.
 - 2. An inner condition of sin.
- B. Functioning (51:3).
 - 1. Personal free-moral agency and responsibility.
 - 2. Functioning—acquired in living this life sinfully.

II. WHAT IS A SIN?

- A. A transgression of a known law of God (32:5; 51:4).
- B. Spiritual death, legal guilt, moral disease.
- C. We are not to sin (4:4; 39:1).

III. THE CURE FOR SINS OR FUNCTIONING SINFULLY.

- A. Conviction (38:3b).
- B. Confession (32:5a).
- C. Repentance and sorrow for sin (38:18).
- D. Effective faith (51:2).

CONCLUSION:

- A. God can forgive sin (103:12).

*Pastor, San Bruno, California.

Third-Place Winner, Sermon Series for Prayer Meeting Contest, 1955.

- B. God's Word is the insurance against sinning (119:11).
- C. Such a state of forgiveness is blessedness (32:1).

—GENE MALLORY

II. PSALMS ON SALVATION

SCRIPTURE: Psalms 32; TEXT: Psalms 32:7

INTRODUCTION:

- A. Salvation and religion are two different things.
- B. Salvation is vitally necessary to inherit eternal life.
- C. Salvation is of God (3:8; 37:39).
- I. SALVATION BEGINS WITH REVELATION (27:1; 31:5).
 - A. See God—see yourself reflected (85:9).
 - B. See yourself—see your need (34:18).
 - C. See your need—seek a Saviour (31:5).
- II. SALVATION IS GIVEN THE DESPERATE SEEKER (39:8).
 - A. Must want salvation through deliverance (69:14).
 - B. Genuine seeking a desire for godly fruition (69:18).
 - C. Not, "If God wants to," but, "God must do it for me."
- III. SALVATION IS CONTINGENT UPON MEETING CONDITIONS.
 - A. God's moral standard (7:10).
 - B. Carrying out God's commandments (119:166).
 - C. Delighting in God's law (119:174).

CONCLUSION:

- A. Salvation brings enjoyment of the blessings of God (51:12).
- B. "Let the redeemed of the Lord say so" (107:12).

—GENE MALLORY

III. PSALMS ON SANCTIFICATION

SCRIPTURE: Psalms 24:1-6; TEXT: Psalms 24:3-4

INTRODUCTION:

- A. "The earth is the Lord's" (24:1).
- B. All men must answer to God.
- I. "WHO SHALL ASCEND INTO THE HILL OF THE LORD?" (24:3.)
 - A. Literally—"Be a guest in Thy tent."
 - B. The question is important because of who asks it.
- II. "HE THAT HATH CLEAN HANDS, AND A PURE HEART" (24:4).
 - A. Clean hands—pure externally.
Functional sins acquired must be forgiven.
 - B. A pure heart—pure internally.
 - 1. Sin in the nature of man cleansed.
 - 2. God not only "among us" but "within us."
- III. HAVING A PURE HEART—ENTIRE SANCTIFICATION.
 - A. Sins forgiven a prerequisite to entire sanctification.
 - B. Present the redeemed self to God in absolute consecration—the condition for entire sanctification.
 - C. Faith accepts sanctification.

—GENE MALLORY

IV. PSALMS OF SUFFERING

SCRIPTURE: Psalms 3; TEXT: Psalms 3:4

INTRODUCTION:

A. David fleeing Absalom (II Sam. 15-17).

I. WHEN SUFFERING, HE PRAYS.

A. Lamentations changed to prayer.

Prayer not complaint; faith not doubt.

B. He gave utterance to the deep anguish of his soul.

C. He who can pray:

1. Hears not the scorn of enemies.

2. Looks beyond the multitude of oppressions.

3. Experiences communion with God.

II. WHEN HE PRAYS, HE IS SAVED.

A. Prayer changed to belief and hope.

B. God a shield (Gen. 15:1; Deut. 33:29; Ps. 7:10; 18:2; 28:7).

C. He was able to sleep.

III. WHEN SAVED, HE GIVES THANKS.

A. Blessings instead of curses.

B. Does not forget God when all is well.

CONCLUSION:

A. The essential characteristics of faith:

(1) Lays the care and burden of the heart upon God, (2) Expels fear, (3) Trusts God against all enemies.

—GENE MALLORY

V. PSALMS ON SPIRITUAL BLESSING

SCRIPTURE: Psalms 1; TEXT: Psalms 1:1

INTRODUCTION:

A. Definition of beatitude:

1. Straight, right, happy, favored.

2. John Wesley—"Holiness is happiness."

B. Old Testament use of beatitudes. Gives glimpses of New.

I. BEATITUDES OF RELATIONSHIP TO GOD

A. Ps. 32:1-2, Forgiveness is blessedness (Matt. 5:6).

B. Ps. 112:1, Fear the Lord—spiritual confidence.

C. Ps. 1:1, Separation from the world.

II. BEATITUDES OF HOLINESS

A. Ps. 119:2, Wholeness is blessedness (Matt. 5:8).

B. Ps. 119:1, Blamelessness is blessedness.

III. BEATITUDES OF WORSHIP

A. Ps. 65:4, Desire to worship (Matt. 5:3).

B. Ps. 84:4, To worship is to praise God.

C. Ps. 89:15, Worshipers learn to hear God.

IV. BEATITUDE OF GOD'S CHASTENING

A. Ps. 94:12, Chastened to learn.

B. Matt. 5:10.

V. BEATITUDE OF TRUST IN GOD

A. Ps. 2:12b, Trust in God is blessedness.

B. Matt. 5:10-12.

—GENE MALLORY

THE FAITHFUL WILL BE CROWNED

SCRIPTURE: II Tim. 2:1-16; I Cor. 4:1-2

TEXT: *Be thou faithful unto death, and I will give thee a crown of life* (Rev. 2:10c).

INTRODUCTION: One of the prime virtues of a strong character is faithfulness. It is of supreme value in the life of the individual, in homes, in national life, and in the church. It is better to be faithful than to be talented, unless one can be both.

I. WE MUST BE FAITHFUL TO GOD.

A. Faithful in worship

1. Love for God's Word, "For the word of God is quick and powerful . . ."
2. Communion is necessary. "Pray without ceasing."
3. Attendance at the means of grace.

B. Faithful in stewardship

1. Time.
2. Talents and energies.
3. Possessions, tithes, and offerings.

C. Devotion. "But seek ye first the kingdom of God."

II. WE MUST BE FAITHFUL TO OTHERS.

A. To the insider, especially those of "the household of faith."

Easy to be callous to those who are close. Note the need to cultivate friendship, brotherliness, and love—as in the home.

B. To the outsider, "Go ye, and teach .

1. Buoyant atmosphere, "fervent in spirit."
2. Interest in action—love, go, call, invite, do good, testify.
3. Keep records, "not slothful in business."

III. WE MUST BE FAITHFUL TO OURSELVES. ". . . that a man be found faithful."

A. Dare not look at others, people who are not right, churches who are not right.

1. Note some Jesus had in His company—doubter, denyer, traitor—in the chosen twelve.

B. Dare not depend on feeling alone. "The just shall live by faith."

1. Dwight L. Moody tells of the woodman who said he would not chop any wood until he perspired, comparing to the person who will not believe until he feels.

C. Dare not wait to start until you have strength to go through.

1. Use what you have and God will renew your strength.
2. Example of the steam locomotive creating more power as it travels.
3. God promises to be with the faithful (Ps. 31:23). "The Lord preserveth the faithful."

T. A. BURTON, Pastor

First Church, Corpus Christi, Texas

BOOK BRIEFS

Book Club Selection for June

SAINTS ALIVE

Jtmes R. Adair (Scripture Press, \$2.00)

Trying to avoid a sameness in the choices from month to month keeps your Book man ever on the search. *Saints Alive* is certainly different from any book offered to this select club in many a month.

These are human-interest stories of modern deliverance from the toils of sin. Each is exceptionally well written. All of these are especially of interest to young people. Not dry history, but pulsing with the drama of sinful streets and tears of repentance!

I feel you will draw from this for both personal blessing and illustrative material for many a sermon.

PERSONALITIES AROUND PAUL

By Holmes Rolston (John Knox Press, \$2.50)

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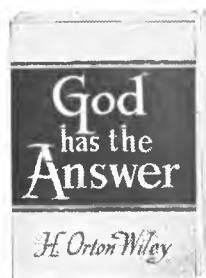
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